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PASCHALIS FESTI GAUDIUM.

(St. Peter Damian.)

THIS interesting *rhythmus paschalis* has never, we believe, been translated into English. While it follows the mediæval habit of borrowing its thought from other hymns (as, for instance, *Ad coenam Agni*, *Aurora lucis rutilat*, as well as the Sequence *Victimae paschali*), it possesses a value of its own in the peculiar alternation of measures in the stanza. It will be noticed that the first, third, and fifth lines are iambic; the second, fourth, and sixth, trochaic. The metrical effect thus produced is perhaps hardly pleasing to our modern ears, although the occasional use of a similar device indicates that it was not resented by the taste of our forbears.

Partly as a contribution to the history of Latin (and also of English) versification, partly in deference to the merit of the hymn as a summary of the lessons of Eastertide, the following translation, which follows the original in rhymic and rhythmic features, may not lack interest.

RHYTHMUS PASCHALIS.	THE MYSTERY OF EASTER.
Paschalis festi gaudium	The Paschal Feast with heavenly mirth
Mundi replet ambitum;	Fills creation's amplest girth;
Coelum, tellus et maria	The sky, the land, the leaping sea
Laeta promant carmina	Join the raptured hymnody;
Et *ALLELUIA* consonis	And *ALLELUIA!* all proclaim
Modulentur organis.	As with one vast vocal frame.

Solus ululet Tartarus
Rapta praeda vacuus,
Fractos vectes et ferrea
Strata ploret moenia,
Quae subruit rex gloriae
Cum laude victoriae.

Let Hell alone lament the prey
Ravished from her grasp to-day:
The broken bars, the iron walls
Let her weep—the dungeon falls
Which Christ the King hath battered down,
Wearing now the Victor's crown.

Stupenda lex mysterii,
Novum genus proelii:
Ligatus nexos liberat,
Mortuus vivificat,
Dumque vita perimitur
Mortis mors efficitur.

Stupendous is the mystery!
New, the wondrous strife we see!
In chains Himself, He breaks our chain—
Dead, He gives us Life again;
And lo! with His expiring breath,
Deathblow gives to very Death!

Cum auctor vitae moritur
Orbis et commoritur,
Sol radios operuit,
Lugens terra tremuit,
Templi velum dividitur,
Vis saxorum scinditur.

The Author of all life—He dies:
Dead with Him creation lies;
The sun is sepulchred in cloud;
Trembling earth laments aloud;
The Temple-veil is rent in twain;
And the rocks are split amain.

Brevi sepulcro clauditur,
Qui coelo non capitur;
Praeda vallatus divite,
Victo mortis principe,
Triumphali potentia
Surgit die tertia.

Before His tomb the stone is rolled,
Whom the heavens can not hold!—
Surrounded with the richest spoils,
Victor over deathly toils,
With triumphal potency
On the Third Day riseth He!

Mox intonat angelicus
Sermo mulieribus,
Apostolis ut dulcia
Haec deferrent nuntia:
"In Galilaeam pergite,
Ibi Christum cernite."

Anon the sweet angelic voice
Bids the women to rejoice
And bring to the Apostles word—
Sweetest message ever heard:
"Go up ye into Galilee;
There your master shall you see!"

Jam regis Aegyptiaci
Servitute liberi,
Post maris Rubri transitum
Novum demus canticum:
Mortis soluti legibus
Christo consurreximus.

The King of Egypt's slavery
Binds no more a people free:
The Red Sea passed—with heart and will
Sing we the New Canticle:
The laws of Death no more appal:
We with Christ have risen all!

Totis, Christe, visceribus
Tibi laudes reddimus,
Qui resurgens a mortuis
Ultra jam non moreris;
Sit Patri laus et parili
Decus omne Flamini.

With hearts o'erflowing, Christ, we raise
Chants to Thee of endless praise,
Who, coming forth of the Grave's door,
Dieth not, forevermore!
To Thee, O Father, and to Thee,
Equal Spirit, glory be!

H. T. HENRY.

Overbrook, Pa.

THE SUPPORT OF SICK, OLD, AND DELINQUENT CLERGYMEN: FUNDS, THEIR SOURCE AND DISTRIBUTION.

CONTRIBUTIONS.

IN some dioceses[1] the collections for the support of disabled priests are a permanent institution, just as the orphan and the seminary collections. A few dioceses have synodal legislation regarding this fund. In some cases it is only potential law, as actual practice is different. It is a sad fact that some of the clergy show only Punic faith in the diocesan statutes. Other dioceses have not enacted any rules in the matter, except one that contains an exhortation to the clergy of the diocese to join the clergy fund society. Where there is law there is no room for whims. Spasmodic efforts have been made in most of the Southern dioceses in this connection, but the time is not ripe there for better arrangements. The province of Oregon had formerly what was called St. Joseph's Society for the Support of Infirm and Disabled Priests. An annual collection was taken up in every parish for the fund; and in addition, every priest who wished to join the society, membership in which was made obligatory by the Provincial Council of Oregon, paid $2.50 a year. Fiscal misfortunes overtook the organization and caused its dissolution. Each diocese of the province will in future have a separate association of its own.

In some dioceses the clerical fund is raised by assessment on all the congregations within its jurisdiction. The amount is taken from the parish revenues. The Infirm Priest Fund of the arch-

[1] *Elements of Eccles. Law*, n. 1879.

diocese of Cincinnati is supported by a percentage levied on the ordinary revenues of the churches. "Each congregation, whether attended by the secular or regular clergy, shall be taxed 1 per cent. of its regular revenues, viz., pew rents and ordinary Sunday and feast-day offertories. The basis of this assessment shall be the annual report." The diocese of Detroit has adopted the same rule except that the percentage is there raised by one-half of the amount given above. The board of directors of the archdiocese of Philadelphia has the power, by and with the consent of the Archbishop, to exact such annual contributions from each parish as in their judgment shall be deemed necessary for the requirements of the Clerical Fund Society. A like provision is found in the diocese of Omaha. The board of the Priests' Relief Fund makes a levy on all churches, under diocesan care, for the approximate amount needed for the year, to be paid to the Ordinary. This levy is prorated according to the revenue of each congregation. It is based on the *cathedraticum*. Every paying family of the diocese of Cleveland pays 15 cents for the Infirm Priests' Fund. The yearly assessment of each member of the Clerical Fund of Newark is $10. This amount is to be paid by the church or institution to which he is attached. The Clergy Fund of the archdiocese of St. Paul is made up of assessments ranging from $10 to $50 per annum on the different congregations and out-missions of the archdiocese. Each parish of the diocese of Grand Rapids pays 80 per cent. of the *cathedraticum* for the support of disabled priests. Every congregation of the diocese of Manchester contributes $10 a year for its pastor, and $5 a year for each assistant priest. In case this sum is not sufficient, the priests contribute a like amount personally. All the parishes of the diocese of Erie contribute $10 each annually, and in case there is an assistant priest $5 additional. The congregation whose rector does not receive the full salary of $800 pays $5 towards the Infirm Priests' Fund. The above arrangement was made on the principle that the people in whose service priests become aged and infirm should also support them during their lifetime.

Other dioceses have divided the burden of support between the congregations and the clergy. In such dioceses there are

two funds established for the benefit of needy clerics: one supported by the congregations, the other maintained by the priests of the diocese. Churches of the archdiocese of New York pay $10 a year for each priest assisting at their church towards the Diocesan Relief Fund, and members of the Clerical Relief Fund[2] pay $10 a year each. The fund of the archdiocese of Boston is raised by two assessments: one of $10 a year on the members of the Clergy Fund Society, and the other of $10 on the parishes of the archdiocese for every priest on duty. Every priest is there supposed to join the society at the annual meeting following his ordination, and if he neglects to do so, and later on wishes to join, he must pay at the rate of $10 a year from the time of his ordination. There are two funds in the diocese of Springfield. The first is the Clergy Fund, to which all the priests are expected to affiliate themselves, although not obliged to do so. Each member is required to pay an annual fee of $5. If a priest does not join at the time of his ordination, but should desire to do so later on, he is obliged to pay the back dues from the time of his ordination. The second fund is the Clergy Needs Fund, and is made up of assessments on the parishes of the diocese, each congregation contributing $5 for every priest attached to it. This fund is set apart for such of the clergy as have not been faithful to their obligations, but have placed themselves within the jurisdiction of their Ordinary. Every congregation and mission of the diocese of Columbus has to contribute a collection to the Infirm Priests' Fund. In addition to these annual collections, and even after they shall have ceased, every secular priest serving the missions of the diocese has to pay an annual personal contribution of $10 to the same fund. The diocese of Pittsburg has the Diocesan Fund, which is raised by assessment on all congregations of the diocese, and the Clerical Relief Association. Each member of that society has to pay $5 for twelve years. "The person then becomes a life member and will not be required to pay further assessments unless the treasury should fall below $2,000, when he would be again assessed till it would exceed that figure." In some dioceses priests support the fund out of their own resources, or organize themselves into a society for the support of their

[2] Membership is voluntary.

destitute colleagues. Some societies charge an initiation fee ranging from $5 to $10, from which sum newly ordained priests are sometimes excepted. The Clergy Fund annual fee of Chicago is $15. Every member of the Clergy Fund Association of the diocese of Peoria is assessed $15 a year. The per capita assessment of the clerical benefit societies of the dioceses of Green Bay, La Crosse, Marquette, Natchez, Providence, Davenport, Scranton, Duluth, of the archdioceses of Dubuque and St. Louis, and some others, is $10 a year.

All assessments for diocesan purposes of the archdiocese of San Francisco are levied on the parishes according to their income, taking as a basis the receipts from plate collections, pew rents, fees for baptisms and marriages. Each parish pays there yearly from its ordinary revenue a sum to be levied as the orphan assessment, to meet the expenses of the Clerical Fund. Besides this, each priest pays a yearly subscription of $15. In case of total temporary disability, the monthly allowance is, for the first six months, or until it is declared permanent by the board, $60; in the case of total permanent disability, $50.

Some of the dioceses have instituted a scale in assessments. In Milwaukee annual taxes are imposed according to the following schedule of rates:

Assistant priests	pay	$ 5 00
Rectors of parishes having 75 families	"	5 00
" " " between 75 and 175 families	"	10 00
" " " " 175 and 275 "	"	15 00
" " " " 275 and 400 "	"	20 00
" " " more than 400 families	"	25 00
All having charges other than congregations	"	10 00

The annual fee of the Clergy Relief Union of the diocese of Vincennes-Indianapolis is graded according to the age of the members. The annual dues are as follows:

Class A.—Members between the ages of 22 and 32, inclusive,	$12 50
Class B.— " " " " " 32 and 42, "	17 50
Class C.— " " " " " 42 and 52, "	22 50
Class D.— " " " " " 52 and 62, "	27 50
Class E.—Members over 62 years of age	32 50

Priests of the diocese of Belleville pay the following annual

contributions towards the Clergymen's Aid Fund: (*a*) a priest receiving an annual salary of $600 or $700 is to pay 3 per cent. thereof; (*b*) assistant priests shall pay 3 per cent. also; (*c*) a priest receiving a yearly salary of $400 to $600 is to pay 2 per cent. of this salary; (*d*) a priest receiving an annual salary of less than $400 shall pay every year at least $5. Heirs of priests shall have no claim on this fund.

Members of the Roman Catholic Benevolent Association of the Priests of the Diocese of Fort Wayne contribute during the first twelve years of membership the following yearly dues: first year, $10; second, $15; third, fourth, and fifth, $10; sixth, $15; seventh, eighth, ninth, and tenth, $10; eleventh, $20; twelfth, $10. "Members who, with the permission of the Ordinary, attach themselves to another diocese, shall contribute $25 per annum from the time of leaving the diocese until the expiration of their twelve years' membership."

To provide against the fund being drained by some unusual draft upon the treasury, some dioceses have arranged that either the bishop or the managers may order an extra assessment to meet the emergency. Of course, if the income does not suffice to cover all expenses, either an increase of the contributions or a decrease of the benefit allowance must be resolved upon. Some dioceses accumulate a reserve or guarantee fund, which serves as a safety-valve in case of unforeseen outlay.

Amount of Relief.

The relief ought to be sufficient for the support of the aged priests and for the expenses of medical attendance during sickness. The amount of relief is necessarily variable. It cannot be universally the same, but regulated according to the circumstances of a given case, and in harmony with prudence and justice. The amount stipulated is often inadequate. There must be some gauge of indigency in order to introduce the process of differentiation and to prevent overlapping of relief. Many dioceses observe the rule that the term for which relief shall be allowed depends on the decision of the bishop or the board, as also the amount to be allotted. In no case, however, must the pension exceed a given maximum sum. A number of dioceses made provisions to pre-

clude any suit in law or in equity against the fund or the association, in order not to diminish the common fund. Before any claim for allowance shall be made, the applicant must execute an instrument in writing and under seal, appointing the then existing board of managers or executive committee of the association arbitrators and referees between himself and the organization, and agreeing to abide by the decision of such arbitrators or judges. A few dioceses defray, in extraordinary cases, the funeral expenses; and the association of the archdiocese of Chicago is authorized to provide, when necessary, for a headstone, "not to exceed in cost thirty dollars, to be placed over the grave of each deceased member." Many dioceses have enacted a by-law that a beneficiary is entitled to a fixed monthly allowance, provided he draws no salary from a congregation, or is not receiving compensation for such clerical services as he is able to perform. The constitution of the Infirm Priest Fund of the archdiocese of Cincinnati reads, that "any priest, receiving relief and failing to conduct himself in a manner becoming the dignity of the priest in the judgment of the Ordinary, shall be deprived of his allowance." Some associations feel themselves constrained to diminish the amount of pension ($600 a year), otherwise the association could not remain solvent.

The archdioceses of New York, Boston, Chicago, Philadelphia, St. Louis, and San Francisco, and a few dioceses, pay the maximum allowance of $50 a month to priests entitled to benefit from the clergy funds. The Clerical Missionary Fund of Detroit and the Association of Fort Wayne each pay $500 a year to priests in good standing. Benefits paid to members of the Clergy Relief Union of the diocese of Indianapolis are as follows: during the second, third, fourth, and fifth years of membership, associates who, by reason of advanced age, chronic illness, or accident, are unable to discharge pastoral duty, receive a pension of $300 per annum; after five years of membership, a pension of $500 per annum. Sick or old priests of the Clerical Benevolent Association of Baltimore and of the St. Joseph's Benevolent Association of the diocese of Marquette receive $10 a week until restored to health and duty. Members of the Clergy Fund Association of Peoria, when sick or superannuated, are entitled to $25 to $50 a month, as the circumstances of the case may require. Clerical

societies of the dioceses of Pittsburg, Natchez, Syracuse, and others, pay $400 a year to old or infirm members properly incapacitated. The Priests' Mutual Aid Society of Sacramento allows $40 a month to its members during their sickness or disability. The disabled priests of the archdiocese of Dubuque receive, when in good standing, from $300 to $500 annually. They are free to go where they please. Members of the incorporated St. Michael's Priest Fund of Milwaukee, "in good standing, and depending upon the archdiocese for financial assistance," shall be entitled to from $30 to $40 a month.

Canada and Mexico.

The secular clergy of the archdiocese of Montreal engaged in the sacred ministry are obliged to belong to the St. John Union, an association of fraternal charity among priests. Each priest of the archdiocese is *ipso facto* a member of the Union and gives a certain percentage (2 per cent. in 1900) of all his ecclesiastical revenues, tithes, dues, salary, fees or stipends, rents, pensions, and other honoraries to its fund. If a member falls sick or is in any manner incapacitated, the archbishop allows him a certain annual sum. Priests who have means of their own sufficient for their becoming support receive nothing from the fund, which is in its organization and nature eminently charitable. The archbishop, together with the board appointed by him, determines the amount of the pension according to the applicant's needs. With regard to delinquent priests, there is a retreat for them, about five miles distant from Montreal, the S. Benoit-Joseph-Labre Asylum at Longue Pointe, under the management of the Brothers of Charity of St. Vincent de Paul. If, however, the delinquent priests themselves or their families have means, the archbishop has no more to do with them. Secular priests of the archdiocese of Quebec are obligated to membership in the society called "La Caisse Ecclesiastique," for the support of aged and sick priests. Three per cent. of their income must be paid to the fund. Mexico has not an aggregated, but only a segregated, method of providing for the relief of sick and disabled secular priests. They do not receive State aid.

EUROPE.

Henry James, a Protestant philosopher, says: "The Old World is a discipline, the New World is an opportunity." R. H. Tyler has somewhat the same thought in his preface to his *American Ecclesiastical Law:* "We have not in America, it is true, a regular ecclesiastical establishment as they have in the old countries; and yet the importance of religion and religious worship is recognized by the laws of the States, and church organizations are encouraged and protected by statutes and judicial decisions, so that a system peculiar to this country is now quite well established."

The following section shall be given, first, to the societies of secular clergymen which are established in Europe for those who, belonging to the respective dioceses by birth or incardination, whilst in the enjoyment of diocesan faculties, are overtaken by temporary sickness or permanent infirmity; and secondly, to the subsidies some European priests receive from their secular government.

Ireland has long felt the need of a properly organized clerical benefit society. The archdiocese of Dublin has the Clerical Fund Society, which in the main resembles the American plan of such societies. All the priests of the archdiocese are obliged to pay the following rates: "1. In parishes where the Easter dues are divisible amongst all the clergy, the parish priest will, before any allocation of the funds be made, set aside a sum which will represent contributions of two pounds sterling for himself, and one pound sterling from each of the assistant priests in his parish. 2. In parishes where the Easter dues are not so divided, the parish priest will lay by the sums as above provided for from some fund common to all. 3. Chaplains and others, whose incomes are not drawn from parochial sources, will forward their subscription of one pound sterling." The archbishop is *ex-officio* president of the committee consisting of (*a*) the masters of the conferences of the diocese; (*b*) three parish priests and six curates of the conference of Dublin, to be nominated by the archbishop; (*c*) one parish priest, not a master of conference, and two curates from each deanery, in like manner to be selected by the archbishop. The officers of the society are elected by ballot of the committee.

Whenever necessity compels a priest entitled to assistance from the society to call for aid, he shall transmit to the secretaries a letter from the archbishop or the vicar-general recommending such application, and also a certificate from one of three eminent Catholic physicians named by the committee, testifying that the applicant is suffering from an ailment which unfits him for duty. "The amount of assistance, and the period during which it is to be granted, shall be entirely in the discretion of the committee. But should the illness be of prolonged duration, the committee will be at liberty, from time to time, to require a renewal of the above-named certificates as a condition of granting any further relief." "If permanent infirmity, certified as above by the archbishop and physician, compel a priest to retire from his position, and if no adequate provision is otherwise made for him, it shall be competent for the committee to take his case into consideration, and if the applicant be a curate or chaplain, to assign him a permanent annual allowance during his lifetime or any lesser period deemed adequate under the circumstances. If the applicant be a parish priest, whose parish, in the estimation of the archbishop, is not capable of allowing him an adequate retiring pension, the committee will have power to supplement his pension by a permanent allowance." "If clergymen thus in receipt of an allowance from this society fall into habits discreditable to the dignity of the priestly character, or accept an office to which an income is attached in this or any other diocese, the committee may, if they think fit, with the consent of the archbishop, revoke such allowance." Annual reports, "setting forth the state of the society's funds, the grants made during the past year, together with all other facts which may enable the clergy to understand fully the condition of the society," shall be mailed to every priest in the diocese. The committee is authorized to amend or repeal by-laws, as may seem necessary for the better government of the society. "Should any dispute or misunderstanding arise between the committee of management and any clergyman claiming or receiving allowances from the funds of the society, or if any other dispute or misunderstanding of any kind should arise in the society, the matter in question shall, save as hereinafter provided, be referred to the judgment of the archbishop. A written state-

ment, signed by the secretaries and the complainants, shall be laid before him, and his judgment shall be accepted as final. . . . The society being purely ecclesiastical, it is distinctly declared that no member thereof shall be entitled to seek any remedy in respect of any claim he may have as such member from any civil tribunal. Every such claim shall be decided by the archbishop of the diocese in manner above provided, unless he himself shall personally have been involved in the dispute or misunderstanding in respect of which such claim shall have arisen. If he shall have been so personally involved, the matter shall stand referred to the senior suffragan bishop of the province of Dublin, being in communion with the Holy See, whose decision thereon shall be final and binding on all parties."

Switzerland also has diocesan secular clergy aid societies. Only that belonging to the diocese of St. Gall need be mentioned here. The Catholic Secular Priests' Aid Society of St. Gall has an endowment or foundation fund and an accumulated fund. The interest of these funds and the yearly contributions are apportioned for benefits. Members having no care of souls contribute ten francs a year. All other members contribute one franc from every hundred francs of the net income of their benefices. The Ordinary is president *ex-officio* of the aid committee, which consists of nine members. Infirm, aged, and, in extraordinary cases, delinquent members are entitled to benefits. The pension never exceeds the sum of 1,000 francs a year, and beneficiaries may reside in any of the cantons they please. Members who possess securities or valuable papers, if they apply for assistance to the society, are to sign a promissory note, not interest-bearing, which must be paid back to the society, in case of death, by the deceased's legal heirs. Furniture, books, or other articles are not taken account of under this head.

In Rhenish Prussia and Westphalia secular priests have organized a society for infirm members. Every one pays ten marks annually, and in consideration thereof receives three marks a day in case of illness. It is the association's earnest desire to establish *hospices* for invalided priests at some of the famous watering-places, such as Lippesspringe, Ems, or Aachen.

One of the most useful of all these societies is the Austrian

Priests' Invalid Aid Society for Austria-Hungary and Germany. Regular members of this society pay one gulden annually; life members contribute twenty gulden. Members are entitled to stay during one season at any of the three famous sanatoriums established by the society at Mevan (the Filipinum) in Tyrol, at Goerz (the Rudolfinum) in the Littoral Province of Austria, and at Ika (the Kaiser-Franz-Joseph Priests' Sanatorium) in Istria, a part of Croatia. These places are not hospitals. Reduced railroad fares are provided for members going to them, and stipends for Masses are procured. The charges are less than one-third the usual hotel rates. The institutions are in charge of the Sisters of St. Vincent de Paul.

Passing to the description of European State aid, it must be anticipated that nearly all dioceses on the other side of the Atlantic are amenable to Canon Law. Most of the governments are built upon the union of Church and State. In these countries mixed questions, so-called, and all temporal matters relating to the administration of ecclesiastical affairs are settled by an agreement or concordat which accurately determines the position and relation of the Church and the State. Sometimes appropriations are made, called the ecclesiastical estate or religious fund, for the benefit of the Catholic clergy. But the amount assigned is only a very small fraction of the sum of rents and interest on the large thefts of Church property. And in consideration of this aid the State has the effrontery to claim the right of patronage, censure, tutelage, and other immunities of the Church.[3]

French priests have an infirm fund to which all are required to contribute five francs a year. In addition to this the Church fabric reimburses one-sixth of its income, or 150 centimes from every hundred inhabitants. This money is paid to the bishops, who pay pensions not exceeding 1,500 francs to old or sick priests. There are also infirmaries for the clergy.

Germany, Austria, and Italy partially, have homes for retired priests,[4] where worthy priests may find a comfortable shelter. The institutions of this kind are generally established in some of the

[3] Austria, France, Germany, Italy, Portugal, Russia, and Spain. England's history has been written with long fingers in blood.

[4] Domus emeritorum seu bene meritorum, gerontocomium, diversorium senum.

suppressed monasteries or convents. The State maintains them only partly, the clergy sharing the rest of the burden. An invalid priest who has faithfully borne the *pondus diei et aestus* is not compelled to go there. But should he so elect, he must pay, besides an entrance fee, part of his annual pension for his support. Pope Pius IX founded a large retreat[5] for old and invalid priests in need.

The general temper of the freedom-loving secular clergy of America, grown old in the service of the Church, is rather incompatible with the requirements of the monastic life. In case of disability they would rather live together in imitation of the ancient Laura, or of the Beghards or Beguines, as it were, in a group of cottages with a chapel in the centre, each priest having his own home. Cicero, in his treatise *De senectute*, furnishes the best explanation for this predilection.

According to the Third Plenary Council of Baltimore, our bishops are authorized to establish reformatories for those who may be delinquent among the clergy[6]—supposedly on the pattern of those existing in parts of Europe, where all inmates fare alike and are kept employed writing sermons, making meditations, studying the Sacred Writings, and sometimes with light work in the gardens. But how to establish houses of this character in this country? Assuredly, "manus Dei non est breviatur." If such a house were to be made the home for unfortunates, and if those committed to it should be detained there until they have no money, it need not cause any surprise that the evil resulting would overbalance the good. Moreover, an exaggerated sense of liberty pervades the country. These and the like apprehensions destroy all effort by engendering apathy and discouragement of the good work. There is certainly room for such an institution here. It needs but the right promoter, who would disregard the croaking of the pessimists, to take hold of the work with earnestness and with promptness.

[5] Via della Zaccolette, 17.

[6] Discolorium, domus ad coercendos dyscolos, domus corrigendorum seu deficientium.

Relief of Protestant Clergymen.

American Protestants agree that their faithful servants, their pastors, evangelists, and revivalists, ought to be provided with the comforts of life in their age and helplessness. Societies are organized for this purpose among them, sometimes under the name of "The Fellowship of the Ministering of the Saints." Thereby they repudiate the doctrine of Luther and Melancthon that the best works of good men are actually sinful.[7] The motives that influence Protestants in taking care of their needy "commissioned officers of the Lord's army" are expressed as follows: "distributing to the necessity of saints. This is the most vital, delicate, pathetic, yet delightful part of the duties assigned to us." "It does not comport with the spirit of Christianity, or with the honor of Congregationalism, that there should be the possibility even of a submerged tenth among its most devoted servants." "In the early days, when life pastorates were the rule, each church made provision for its own minister, usually by a farm or other property given him outright at the beginning of the pastorate at his settlement. As our American life grew more restless, and the pastoral relation, like everything else, became less permanent, this good old custom necessarily became obsolete. Not only were ministers subjected to the heavy expenses of several removals, but when they were finally retired from active service, no church felt under obligation to provide for the necessities of their declining years. To remedy this condition, most of the Northern States, where Congregationalism is strongest, have gradually organized societies for ministerial relief, more or less closely connected with their State Associations or Conferences."[8] The Nineteenth General Assembly of the United Presbyterian Church of North America enunciated the doctrine that "the rights and privileges pertaining to the ministerial office are not founded on the exercise of that office. By ordination to the office of the ministry, authority to govern, as well as to teach, is conferred." As many preachers belong to the "Masonic brotherhood," it will not be without interest to quote here from the circular of John D. Jennings, an Irishman, and the

[7] *Cf.* Mohler's *Symbolik*, C. III, § 21 ff.

[8] These extracts are taken from leaflets of the Congregational denomination.

founder of the Michigan Masonic Home for aged Master Masons and their widows at Grand Rapids. He says: "Brotherly love is the moral cement which unites the Masonic edifice into one mass. By the exercise of brotherly love we are taught to regard the whole human race as one family. The high and the low, the rich and the poor, created by one Almighty Parent, and inhabitants of the same planet, are to aid, protect, and support each other. It unites men of every country and every religion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance; hence it is that we propose to lay before our brethren of Michigan the feasibility of establishing a home in the city of Grand Rapids for the protection of indigent aged Masons. . . . By establishing such a home you will not only be doing yourselves an everlasting honor, but will be carrying out the principles of the order, which now stands foremost among all the fraternal societies in the world, the most envied for its fraternal fellowship. We do not ask you as lodges to sign, but as Masons untrammelled by any legislative body—the lodges being a constitutional part of the Grand Lodge; but as Master Masons you are appealed to, to join us in this philanthropic cause of helping the needy poor and worthy Master Mason, his widow, or his orphan, in their aged declining years, when unable to help themselves." [9]

Considering the Babel of opinions in the numberless Protestant sects, only a cursory review of the chief among them can be here attempted. Protestants have the Missionary Fund or the Home Missionary Society for the assistance of their needy pastors. Among the Baptists of the Middle States there is the Baptist Ministers' Aid Society, supported by personal offerings of Baptist ministers and by offerings from their churches. This society supports the Baptist Ministers' Home at Fenton, Michigan. In the Eastern States Baptists have the Baptist Ministers' Home Society supporting a home at West Farms, N. Y., for their infirm ministers and missionaries, their wives or widows, and their dependent minor children or orphans, provided they are really

[9] The Home is maintained by voluntary contributions and ten cents per capita dues by the members of the various Masonic lodges of the State. It is under the direction of a board of fifteen trustees.

needy. It is required that any applicants for entrance to the Home must have served in a pastorate ten full years. A copy of the regulations of the institution is furnished each applicant, who must sign the following agreement: "I . . . accept the rules of the Baptist Ministers' Home, at . . . , as binding upon me, and I promise, so long as I shall remain an inmate of the Home, to obey the rules, and I agree that this acceptance and promise shall be part of the contract by which I am admitted."

The Congregationalists maintain the National Fund and State organizations for ministerial relief. "The first recourse of a disabled minister must be to the society of his own State. Its officers, after due inquiry, will help him if they can. If they cannot, through lack of means, or because, while worthy of aid, he does not come strictly within their rules, through changes of residence, etc., they make application for him to the National Committee." The National Fund supplements the local funds, as far as it goes.

The Protestant Episcopal Church in the United States has the Clergymen's Retiring Fund Society, which is gathering large endowments. "The very object for which we exist is the accumulation of a fund, the interest of which will be enough to give every member, at the age of sixty, something more than a pittance." Many Episcopalians do not find it advisable to accumulate large funds for any purpose. The members pay $12 a year, or have the privilege of paying $300 at one payment, which is received in full for all the payments required of him by the laws of the society. Annuitants have not so far received much, since the fund has not attained large proportions. Almost every diocese of the Protestant Episcopal Church is engaged in accumulating a fund for the exclusive benefit of its aged or infirm clergymen. The income is derived from church collections. Applications for financial aid must be made to the bishop of the diocese to which the clergyman canonically belongs. Bishop Potter of New York suggested a pension plan for aged and infirm missionaries. Each parson who receives from $800 to $1,200 is asked to pay 1 per cent.; those in receipt of from $1,200 to $1,600 a year, 2 per cent. towards these pensions. There is, besides, the General Clergy Relief Fund of the Protestant Episcopal Church, to which church collections are applied.

In every annual conference throughout the Methodist Church, North and South, there is what is called the Superannuated Preachers' Fund, or the Preachers' Auxiliary Fund for the relief of aged pastors, their widows, and orphans. At the meeting of the annual conference the money collected for this fund is distributed among the needy infirm or their dependents in the ratio of their necessities. As much as $400 a year is sometimes allotted to these superannuated preachers. The fund is made up of a certain proportion of the profits of the Book Concern, of the Chartered Fund, and of annual church collections. Some conferences have special funds, the interest of which is added to the amount.

The Reformed Church in the United States has the Society for the Relief of Ministers and Ministers' Widows, and the Disabled Ministers' Fund, towards which annual collections are made in all their churches.

The Presbyterians have the Invalid Fund, and the Presbyterian Board of Relief for disabled ministers and the widows and orphans of deceased ministers. The General Assembly of 1880 resolved that "no appropriation can be made to ministers in ordinary cases, simply because they are poor, unless they are disabled by disease or the infirmities of age, so as to be unable to sustain themselves by some suitable employment." That of 1889 says: "This board works under strictly defined limitations. It is not a general eleemosynary institution. It cannot care for all the poor in the Church, or even in the ministry. Its basis of work is not need, but service to the Church." The Presbyterians have also the Presbyterian Ministers' Home, at Perth Amboy, N. J., where inmates eat separately. It is not a house for confirmed invalids, but only for those who can take care of themselves.

The object of this study is not to confuse, but to arouse all who are closely identified with the work of relief among the clergy to still more strenuous and cheerful endeavor. All should be guided by the following words of the Apostle to the Gentiles: "*Omnia vestra in charitate fiant.*"

ANSELM KROLL.

La Crosse, Wis.

THE REFORMATION AND EDUCATION. (1520–1648.)[1]

FROM the zeal with which Henry VIII inaugurated the work of devastation throughout England, it was clear that he did not propose to be outdone in vandalism by his German exemplars. The dissolution of the monasteries, eleven hundred in number, according to the Protestant historian Short, sounded the knell of Catholic education in the kingdom. Most of these monasteries, as we have said, conducted schools and served as feeders to the larger institutions—to the colleges scattered throughout the land and to the Universities of Oxford and Cambridge. They were well distributed, averaging twenty to each county. By their destruction the people were deprived of proper educational facilities, and the Northern rebellion was their answer to the treatment they had received. The royal rapacity, however, was not to rest with the destruction of monasteries and the sequestration of abbey lands. Many of the colleges and other educational institutions, with their rich endowments, presented too tempting a bait to be passed by unnoticed. Of the three hundred Halls and schools which had been built in and about Oxford alone, all, with the exception of eight, were dissolved and their revenues appropriated by the time Henry's programme of educational reform was finished. Moreover, ninety colleges, in different parts of the Kingdom, were not only confiscated but destroyed, while those within the two Universities of Oxford and Cambridge barely escaped a similar fate.[2] The effect of such vandalism was not long in making itself felt. Anthony Wood, the ancient historian of Oxford, grows wrathful as he describes the general desolation which, in consequence, seized upon that historic seat of learning. He tells us that the laundresses of the town hung out their linen to dry in the empty lecture rooms, and that one had to search for the University in the town, so obliterated had the ancient landmarks become. "In 1550 the

[1] See February number, p. 160.

[2] *The History and Fate of Sacrilege*, Spelman, p. 101; *Church History of England*, Dodd, Vol. I, p. 288; *Henry VIII and the English Monasteries*, Gasquet; *History of the Reformation*, Cobbett; *History of the Protestant Reformation*, Spalding.

number who passed to their degree was but fifteen, with three Bachelors of Divinity, and one Doctor of Civil Law,"—and that in an institution which in its palmy days, and before it was "reformed," could boast of thirty thousand students. Space will not allow us to detail the destruction of the many and valuable libraries which followed as a matter of course. Neither shall we pause to speak of the 2,734 other institutions,—some of them, like the guilds, and chantries and chapters, semi-educational in character,—which were blotted out and whose rich revenues were turned into the public exchequer. As Bayle, the Protestant Bishop of Ossory, remarks: "Neither the Britons under the Romans and Saxons, nor the English under the Danes and Normans, were so regardless of learning as they (the people) under Henry VIII." Veritable barbarians, they stopped at nothing. They broke open and plundered the shrine of Saint Augustine. They descended so low in their quest of gold, as to rifle the tombs of Alfred the Great and Thomas à Becket, and scatter their dust to the winds while they peddled, for what it was worth, the lead of the coffins in which that venerated dust had reposed for centuries. And this pack of royal freebooters,—for Henry and Cromwell and a subsidized Parliament led the way,—perpetrated all this iniquity, as they alleged, in the furtherance of social progress and intellectual reform. Unfortunately they have been taken at their word by many who should have known better. And to the disgrace of later times be it said, that their character and their villainy have both found apologists in historians of the ilk of Hume and Froude, two of the most reckless, barefaced prevaricators the world has ever known.

While these and like events were transpiring in Germany and England, darker scenes were being enacted in Ireland. As in religion, so in education, the policy pursued in its regard was one of utter extermination. The reigns of Henry VIII, Edward VI, Elizabeth, James I, the period of the Commonwealth under Cromwell, and the reigns of William of Orange and the Georges has cast a blight upon that ancient home of scholars mournful to contemplate. We may say that from the day when the attempt was first made to foist the new religion upon the country, to the year 1771, when circumstances forced a mitigation of the Penal

Code and Catholics were once more granted legal recognition, the educational history of Ireland is a blank. Nor was this sad condition of things a mere accident. It was by statute provided. Would you learn what provision England made for the education of her beloved Irish subjects? We quote from Bancroft, and find his statement of facts repeated in Edmund Burke's *Tract on the Popery Laws*, as also in Mr. Hallam's *Constitutional History of England*."[3] We cannot therefore doubt them, though for the sake of common humanity and decency we would be very glad if we could. "No Protestant in Ireland might instruct a 'Papist.' 'Papists' could not supply the want by academies and schools of their own; for a Catholic to teach, even in a private family or as usher to a Protestant, was a felony, punishable by imprisonment, exile, or death. Thus 'Papists' were excluded from all opportunity of education at home, except by stealth and in violation of the law. It might be thought that schools abroad were open to them; but by a statute of King William, to be educated in any foreign Catholic school was an unalterable and perpetual outlawry. The child sent abroad for education, no matter of how tender an age, or himself how innocent, could never after sue in law or equity, or be guardian, executor, administrator, or receive any legacy or deed of gift; he forfeited all his goods and chattels, and forfeited for life all his lands. Whoever sent him abroad, or maintained him there, or assisted with money or otherwise, incurred the same liabilities and penalties. The crown divided the forfeiture with the informer; and when a person was proved to have sent abroad a bill of exchange or money, on him rested the burden of proving that the remittance was innocent, and he must do so before Justices, without the benefit of a jury." The penal system, of which this is but a small specimen, has been described by Edmund Burke as "a machine of elaborate contrivance, and as well-fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man." In view of which, it is not surprising that England was

[3] *History of the United States*, Vol. V, p. 66, ff.; *Fragment of a Tract on the Popery Laws*. Works. Vol. II, p. 402, ff. American edition. Third volume. 8vo. *Constitutional History of England*, Vol. III, ch. 18, p. 381.

the last of the great European countries to interest herself in popular education, and, in the matter of results, is still bringing up the rear.

Spain and Italy were comparatively free from the destructive educational effects of the Reformation. Due allowance made for the consequences of war, in which they were so often embroiled, their educational status was one of gradual improvement. Not so with France. For, although the Protestant movement was held in check and eventually stamped out by the revocation of the Edict of Nantes on October 22, 1685, still the vacillating policy of Francis I and his six successors down to Louis XIV, had not been without fatal and far-reaching results. It strengthened the cause of the Huguenots, whose course throughout the religious wars which desolated the country for well-nigh seventy years (1560–1628), was one of bloodshed and rapine. During a single rebellion in Dauphiny, and upon their own admission, nine hundred towns or villages were destroyed, and three hundred and seventy-eight priests or religious were put to death. It is computed that, during the entire period, over four thousand priests and monks were slain, and twenty thousand churches levelled to the ground, while monasteries and libraries innumerable were consigned to the flames, or pillaged. As late as the beginning of the last century, Mabillon and Martene, traversing France in the interest of historical research, deplored the wanton and wholesale destruction in many places, by the Huguenots, of monasteries and antiquities of rare value. In the presence of savagery such as this, it certainly ought not to be difficult to find some extenuation for that perennial bugbear, commonly called the Saint Bartholomew Massacre.

But even the darkest cloud may have at times a silver lining. It was so in the present case. Amid the havoc which followed in the wake of the Reformation, it is interesting for the lesson which it imparts, to observe the zeal with which the champions of the ancient faith, especially in Germany, England and Ireland, took up the cause of Catholic education. During the first twenty years of the struggle in Germany, that is to say from 1520 to 1540, the outlook was gloomy in the extreme. Schools and universities had been deserted, destroyed, or corrupted. Education

in former days had been almost exclusively in the hands of monks and ecclesiastics of diverse grades. They, too, borne upon the high tide of corruption, had been swept away far beyond the safe moorings of their vows and the peace of the sanctuary of God. Even the salt of the earth had lost its savor. Of course, many remained true, but the number was inadequate in the hands of the bishops to meet the urgent requirements of the situation. All Germany for a while seemed lost to the Church. At this juncture, God raised up a support for His suffering people in the recently established Society of Jesus. The very first associates of Ignatius Loyola—Salmeron, Lefevre, Gregory of Valencia, Le Jay, Canisius, Bobadilla, and others—were ordered by the Holy See to the scene of conflict. Some preached, some wrote, many engaged in controversy, but the majority set about the establishment of colleges as the most imperative need of the hour. Ere long they had schools in operation in Vienna, Cologne, Augsburg, Munich, Maintz, Coblenz, Paderborn, Ingolstadt, Dillingen, Munster, Trier, Heiligenstadt, Würzburg, Salzburg, Antwerp, Prague, Bamberg, and Posen. Most of the newcomers were foreigners—Spaniards, Frenchmen, and Belgians—but, despite the fact and the prejudices growing out of it, they made rapid progress even amongst their Protestant adversaries. So much attention and esteem did their success in secondary instruction attract, that in the latter half of the same century, bishops and princes alike summoned them to accept chairs of theology, philosophy, and philology in many of the universities of what still remained Catholic Germany. This was the case at Dillingen, Würzburg, Ingolstadt, Cologne, and Trier. Their advent into the country was the first permanent check given to Protestantism in its stronghold. The tide which was sweeping to the South was turned and rolled northward forever. Speaking of the Jesuits, Ranke admits the unqualified character of the victory they won, and at the same time gives us to understand that Austria, Poland, Hungary, and the Rhenish provinces were saved to the Church through their instrumentality and primarily by the aid of their schools. "Far above all the rest," says Hallam, "the Jesuits were the instruments for regaining France and Germany to the Church they served. . . . The weak points of Protestantism

they attacked with embarrassing ingenuity; and the reformed churches did not cease to give them abundant advantages by inconsistency, extravagance, and passion." Not only did they revive learning; not only did they recall and purify the classics; not only were the higher studies of Scripture, theology and canon law again invested with the dignity and authority which they had once enjoyed; not only was religion again wedded to science as in happier mediæval times; not only this, but Ignatius realized early the necessity of a learned and holy native priesthood if the work, so successfully begun, was to be continued and perfected. To supply it, he established the now famous German College at Rome, of which Cardinal Steinhuber has lately issued the interesting history. Within its walls and at the heart of Christendom, multitudes of staunch defenders of the old faith were equipped and sent back to the fatherland to do battle in the cause of religion. Upon its roll of alumni are one Pope, 28 Cardinals, 400 Bishops and generals of Religious Orders, and not a few who as martyrs laid down their lives in heroic attestation of the truth. Catholic education was flourishing once again. Schools of every grade were multiplied. There was a steady inflow of well-trained diocesan clergy into the country. And this progress, though at times considerably hampered, continued until the Treaty of Westphalia in 1648, when the concessions made to the Protestant princes contributed not a little to the shackling of Catholic educational development in Germany. The endless religious wranglings of the sectaries; the wars of the peasants and of the Anabaptists; the numerous conflicts of Charles V; and later the protracted struggles of thirty years which involved the whole of Europe, had been more than enough to wipe out the last vestige of education and learning. As a matter of fact, however, it did not. Catholic education lived on and thrived, thanks to the indomitable energy of the German people.

In England, the scene presented was somewhat different. The barbaric cruelty of the royal profligate, Henry VIII, as well as that of his unsavory offspring, Elizabeth, had been productive of a devastation in many respects sadder and more irreparable. With the demise of the boy king, Edward VI, Queen Mary succeeded to the throne in 1553. One of her first cares was to rally the

poor and scattered remnants of the convents and monasteries which had escaped the fury of her father's and brother's reign. She formed them into communities at Westminster, Sheen, Sion-house, Greenwich and other localities. Principal amongst them were the Benedictines, Carthusians, Briggitines and Franciscans. Schools were opened and for a while it seemed as if Catholic education would again revive and flourish. But the hope was illusory. Mary's brief and turbulent reign of five years did but allow her to make a beginning. With Elizabeth's accession in 1558 (—1603) the work of proscription and persecution was resumed with tenfold fury and continued by her successor, the notorious James I. Not only were Catholic educators hounded from the soil, but jealousy and malice pursued them beyond the seas and sought by diplomatic connivance with foreign courts, especially with that of Spain, to prevent the establishment of English and Irish colleges abroad. In this, however, she failed most egregiously. Doctor Allen, subsequently Cardinal, and other ecclesiastics were not slow to realize that the storm now on was to be one of long duration. The danger which threatened was the complete annihilation of the English Church by the utter extinction of its clergy. To obviate this and to bridge over the crisis they secured the permission of Pius V for the erection of seminaries and other educational institutions in foreign lands. Financial aid was not wanting, and one of the most graceful and touching episodes in all that dark period and a most convincing evidence of Catholic devotion to education, tinged though it be with melancholy, was presented by the beautiful but unfortunate Mary, Queen of Scots. From the depths of her confinement in the London Tower and heedless of possible consequences to herself, she solicited by secret letter from influential friends in France all necessary help for the proper establishment and conduct of some of these institutions. The first foundation by Doctor Allen was at Douay, where the students remained until the machinations of the Dutch Huguenots forced them to seek refuge elsewhere. They found it at last, thanks to the Queen of Scots, at Rheims, in 1578, where under the patronage and protection of the Guises they established a college and soon had two hundred pupils on the roll. After fifteen years, the college at Douay was reopened. In less

than two years the Rheims institution sent twenty-six students as a nucleus to the newly founded English College at Rome, and dispatched thirty-five priests to do work on the home mission. The college at Rome was established by a bull of Gregory XIII, dated April 3, 1579. Other colleges followed at Madrid, Seville, Valladolid, Saint Omer's and Salamanca. Their erection was largely due to the exertions at the Court of Spain of Father Parsons, the famous Jesuit missionary. The religious Orders were not less prompt in opening schools abroad either for general patronage or for the members of their respective bodies. Towards the close of the sixteenth century the Benedictines had monasteries and schools at Douay and at Dieulwart in Lorraine. Others followed in quick succession at Saint Malo's; in the Faubourg Saint Jacques near Paris; at Landsburg in Germany; also at "Rintelin in Westphalia; Dobran in the Duchy of Mecklenburg; at Scharnabeck in that of Luneburg; at Weine, in the territory of Brunswick, and at Lambspring, in the bishopric of Hildesheim." The Carthusians fled to Bruges and elsewhere in the Netherlands. The Franciscans were at Douay in 1618. The English Jesuits opened a novitiate at Saint Omer's; a college at Liege in 1616; another ot Douay in 1620, for the special accommodation of Scotch students; and still another at Ghent, the gift of the Countess of Arundel. Amongst the English colleges abroad, and there mere more than we have mentioned, the most celebrated probably was that at Lisbon, opened about 1629. Finally, there was the college of Arras, in the University of Paris, a stepping-stone for English students to the educational advantages which that central and advanced institution afforded. The English nuns were not less enterprising. The few who had collected together under Mary, were, of course, expelled from the country under her amiable successor. The Briggitines took refuge in Zealand, the Benedictines in Brussels, Cambray, and Ghent; the Augustinians established themselves at Louvain, the Franciscans at Gravelines and Brussels, the Theresians, or Carmelites, at Antwerp. In almost every case schools were opened and work begun abroad which it was impossible to do at home.

The conduct of the Irish people at this same sad juncture reminds us of the policy which they pursued at the time of the

Danish invasion in the ninth century. Now, as then, forced to flee, they bore the torch of learning and religion, we may well nigh say, to the ends of the earth. Irish colleges and schools leaped into existence in nearly every country. They were so numerous that we can but mention some of them. They were established at Lille, Douay, Bordeaux, Rouen, Antwerp, Salamanca, Alcala, Lisbon, Evora, Rome, Louvain, Paris, Saint Omer's, and at Prague in Bohemia. In other cities, as at Coimbra, there were bourses for Irish students. Most of these institutions went down in the French Revolution. A few survived, amongst them the colleges at Rome, Lisbon, Paris and Saint Omer's. The last named enjoys the enviable distinction of having been the Alma Mater of the great Irish Liberator, Daniel O'Connell. Not that all education was sought abroad. In spite of hardship and danger, schools were surreptitiously conducted at home, but their existence, from the nature of things, was precarious and venturesome. We are all familiar with the hedge school and the inimitable description of it by Gerald Griffin in *The Rivals*. We can almost see the barefoot boys "assembled under the hedge, with the lark caroling above them and the hawthorn bush waving playful in the wind." We can almost hear them as they "wrestle with Aristotle or chant aloud the battle-pieces of Homer; or by the winter's sun or the firelight of the long, dark evenings recite Cicero's sonorous periods, construct diagrams, or give out grammatical 'crans' some of which even the awful masters could not solve." Is it to be wondered at that under such tyrannous oppression learning should have waned and become almost extinct in Ireland? that her schools should have been razed to the ground? that her monasteries and abbeys, those retreats of ancient scholarship and glorious memorials of an historic past, should stand to-day, the crumbling relics of their former selves, while over their broken archways and through their deserted halls the sea wind chaunts a requiem where erst the bards of Erin strung their harps to strains of the sweetest minstrelsy? Such was the mock interest taken in education by the sixteenth-century reformers, and such the noble reaction against it by those whom injustice delights to stigmatize as superstitious and ignorant. Reform, it is true, was needed; but it was a sorry day in the annals of civilization when it was sought

at the hands of tavern-brawlers and roisterers. From the close of the Western Schism and the days of Martin V, that is to say for a whole century prior to Luther, the Church had inaugurated measures of reform among the clergy and laity alike and even within the precincts of the Papal palace. But reform in the mind of the Church is not revolution. With her it is not a process which begins everywhere and ends nowhere. She does not tear down under pretence of building up. Her policy, if conservative, is far-sighted and therefore gradual and stable, and if proof were needed that it was so in the present instance we find it in the profound wisdom of the Tridentine decrees in which, we may say, it has been forever crystallized.

As we traverse the history of the calamitous period covered by the century and a half immediately following the Reformation we can not but be struck by the providential wisdom of the Divine ways which knows how to compensate for losses *here* by the hundredfold *there*. As a counterpoise to the numberless defections, God raised up numerous religious organizations to do battle in the interest of Christian education. We have spoken of the Jesuits. Though their history, as Macaulay expresses it, "is the history of the great Catholic revival," they were by no means alone. There were Minims, Olivetans, Theatines, Somasquans, Barnabites, Oratorians, Carmelites, Eudists, Vincentians, Brothers of Charity, founded by John of God, Visitandines, Ursulines, and Sisters of Charity. They were all in the field, and together with the older Orders of the Church were conducting successful schools. The Piarists, or Fathers of the Pious Schools, who accomplished so much for Catholic instruction in the latter half of the seventeenth century, were instituted in 1614, and confirmed in 1648, the year which closes the consideration of the subject embraced in the present paper. Thus, in answer to the call of the Church for heroes and heroines to fill up the gaps in her ranks, multitudes responded generously. In answer to the same call, and, we may say, in obedience to the same law of supernatural organic development, the Church was opening, about this time, her first schools upon the Western Hemisphere, and recruiting from abroad her diminished forces at home. Catholic education had been trampled under foot in most of the European countries

and was now taking refuge among the savages of the New World. Spanish missionaries pushing up from the South, and French missionaries descending from the North, had been busy from the days of Columbus letting in the light of Christian teaching upon the dark American continent from the St. Lawrence to Cape Horn, from the Atlantic to the Pacific slope. At first, it was, of course, the bare rudiments of knowledge; but when conditions warranted, graded schools, and even colleges, were opened not only for natives, but also for the children of those who had fled from persecution at home. Both a sanction and an impulse were given to these distant labors by the institution of the College of the Propaganda in 1622 for the education of missionaries to foreign parts. Thus did history repeat itself, and the stone which the builders had rejected was fast becoming, in other climes and times, the head of the mighty corner. "The acquisitions of the Church in the New World," says Lord Macaulay, "have more than compensated her for what she has lost in the Old."

But to return to Europe. There was little prospect of a speedy change in its educational aspect. England's and Ireland's day of revival was far in the future. Germany lay exhausted by bloodshed and strife. From the first moment of Luther's apostasy she had scarcely known a day of peace. The Diets of Nuremberg, Spires and Augsburg had come to naught. The rankling animosities engendered by the reformers, those heralds of peace and enlightenment, broke out anew and were not quelled until they had engaged in their settlement well nigh the entire continent of Europe. The last act in this drama of carnage was the longest and the bloodiest. For thirty years the tide of onset ebbed and flowed. Victory was about to declare itself in favor of the Catholic cause. Heroes like Maximilian, Ferdinand, Tilly and Wallenstein, by their superb achievements had written their names indelibly upon the scroll of ages. It did seem, for the nonce, as though the spirit of the dead would come again—as though the Catholic Germany of the days of Charlemagne and Otho would emerge from this ordeal of a century of fratricidal agony—purer, stronger, happier. Such, however, was not to be the case. In an evil hour and in obedience to a mistaken policy and to cripple his old enemy, the House of Hapsburg, Richelieu

threw the influence of France into the scale against his co-religionists. In league with Gustavus Adolphus, the King of Sweden and the sworn enemy of his faith, he did what he could to crush the Catholic party. In reward for his perfidy France was apportioned Alsace, while the Church of God was robbed of some of its fairest Northern provinces and the kingdom of heaven of countless immortal souls. His efforts were crowned with what he considered success, and the Catholics of Germany were forced to a humiliating capitulation in the shape of a compromise which has sown the seed of endless subsequent trouble. The treaty was drawn up and signed at Munster, in Westphalia, on October 24, 1648, and though canonically defective and unrecognized in many of its provisions by Innocent X, it constituted the basis of temporary agreement—a sort of live and let live—amongst the secular rulers, Protestant and Catholic. A peace that was not all peace was thus concluded. The work of reconstruction was begun, and, for a while at least, the curtain fell upon the dark and distracted scene.

EUGENE MAGEVNEY, S.J.

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LUKE DELMEGE:—PART II. ILLUMINATION.[1]

XXVII.—A GREAT TREASURE.

LUKE did not remain long with the quaint pastor, who was also a saint. This fact Luke took a long time to realize, although he had the Bishop's word for it. He could not quite understand how the aureole of sanctity hung around that old man, who apparently did nothing but examine his hay and turnips; and varied his visits to the barn and haggart by strolling down to the front gate to get a chance conversation with a passing parishioner. Then the strange blending of rare old Irish melodies with fervent prayer almost shocked Luke. He often listened at his bed-room window to his pastor, moving leisurely about the little garden beneath, and humming, alternately with the psalms of his office, that loveliest of all Irish songs, that always reminds one of

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the wind wailing over the misty, wet mountains—*Savourneen dheelish, Eileen Oge!* But it sounded very sweet, and sad, and lonely—there in that lonely place, with nothing to break the silences but the querulous cries of fowls, or the swift exultant chant of a bird, or the wind, that always, even in summer, wailed, like a ghost seeking rest. But gradually Luke felt himself in a kind of sanctuary, the very atmosphere of which was prayer. The old priest moving about the room, the old housekeeper in her kitchen, Ellie in the yard—all seemed to be holding an eternal unbroken communing with the Unseen. So too with the people. The old women, bending beneath the *brosna* of twigs and branches for the scanty fire, the young mothers rocking their children's cradles, the old men bent over the ashes in the open hearth, the young men in the fields—all, all appeared to think and live in prayer, which was only broken to attend reluctantly to the meaner business of life. And if the old priest broke through the psalter, in a moment of regretful unconsciousness, to murmur *Savourneen dheelish*, the young mother would sometimes break in upon her lullaby, *Cusheen Loo*, to whisper a prayer to the ever present Mother and Divine Babe for her own sleeping child. And the sweet salutations: "God save you!" "God save you kindly, agra!" spoken in the honeyed Gaelic—all bewildered Luke. The visible and tangible were in close communion with the unseen but not less real world behind the veils of time and space.

It was this want of touch with the supernatural that was the immediate cause of Luke's removal. The remote cause was the kindly letter that Father Martin wrote to the Bishop about the young, and so far, unhappy priest. Surrounded in spirit with the grosser atmosphere which he had brought from abroad with him, he failed to enter into the traditions and beliefs of the people—not, of course, in essential dogmas, but in the minor matters that go to make up the life and character of a people. In trying to modify these for better and more modern practices, he was right and wrong. He could never understand why the people should not fit in their ideas with his; or the necessity of proceeding slowly in uprooting ancient traditions, and conserving whatever was useful in them. Hence he was often in conflict with the people's

ideas. They were puzzled at what they deemed an almost sacrilegious interference with their habits; he was puzzled at their unwillingness to adopt his ideals. But they had too deep and reverential a fear and respect for his sacred character to say anything but what was deferential. But the old men shook their heads. At last, he touched a delicate nerve in the Irish mind, and there was a protest, deep, angry, and determined. He had touched their dead.

He had protested often and preached against Irish funerals and Irish wakes. He could not understand the sacred instinct that led people, at enormous expense and great waste of time, to bury their dead far away from home, sometimes on the side of a steep hill, sometimes in a well-covered enclosure in the midst of a meadow. It was with a certain feeling of impatience and disgust he headed these lonely processions of cars and horses and horsemen across the muddy and dusty roads, winding in and out in slow solemnity for fifteen or twenty miles, until at last it stopped; and the coffin was borne on men's shoulders across the wet field to where a ruined, moss-grown gable was almost covered with a forest of hemlocks or nettles. Then there was a long dreary search for the grave; and at last the poor remains were deposited under the shadow of a crumbling gable, ivy-covered and yielding to the slow corrosion of time, whilst the mourners departed, and thought no more of the silent slumberer beneath. Luke could not understand it. He preached against the waste of time involved, the numbers of farmers brought away from their daily work, the absurdity of separating husband from wife, in compliance with an abused custom. He had never heard of the tradition that had come down unbroken for a thousand years—that there in that lonely abbey was the dust of a saint; and that he had promised on his deathbed that every one buried with him there should rise with him to a glorious resurrection. And these strange people looked askance at the new trim cemetry, laid out by the Board of Guardians, with its two chapels and its marble monuments erected over one or two of the Protestant dead. They preferred the crumbling walls, the nettles and hemlock, and the saint, and the abbey, and the resurrection

Luke was called to see an old parishioner who was dying.

The old man lay, a figure of perfect manhood even in age, on a low bed, under a chintz canopy, to which were pinned various pictures of the saints. The priest discharged his duties with precision, and turned to depart.

"Your reverence?"

"Yes," said Luke. "Can I do anything for you?"

"I want you to say a word to rise me heart for me long journey, your reverence."

"To be sure," said Luke, who then and there gave a long dissertation on immortality, chiefly culled from the *Phædo*.

"Your reverence, I don't understand wan worrd of what you're sayin'; but I suppose you mane well. Will the *Man above* have anything agin me in His books?"

This dread simile, prompted by sad experiences of the agent's office, shocked Luke.

"I'm sure," he said, "Almighty God has pardoned you. You have made a good confession; and your life has been a holy and pure one."

"And did your reverence give me a clare resate?" asked the old man.

Here was the agent's office again.

"I've given you absolution, my poor man," said Luke. "You must know that God has pardoned you all."

"Thanks, your reverence," said the old man, relapsing into silence.

Luke said Mass reluctantly in the house when the old man had died. He hated the thought of saying Mass under the poor and even sordid circumstances of these country houses. The funeral was fixed to leave at eleven o'clock.

"Eleven o'clock *is* eleven o'clock," said Luke, with emphasis. "It is not five minutes to eleven, or five minutes after eleven; but eleven, you understand?"

"Av coorse, yer reverence. 'Tis a long journey to the abbey and we must start airly."

"I can't see why you wouldn't bury your father over there in the new cemetery," said Luke.

"He wished to go with his own," was the reply.

Luke was at the house of mourning at five minutes to eleven. There was no sign of a funeral. He protested.

"The hearse and the coffin have not come, yer reverence," was the reply.

"But why not? Were they ordered?"

"They were ordhered to be here on the sthroke of tin," was the answer.

At about half past eleven the hearse was driven up leisurely.

"Why weren't you here at the time appointed?" said Luke angrily.

"The toime appinted?" said the driver coolly. "Yerra, what hurry is there? Isn't the day long?"

Luke gave up the riddle. Half-past eleven came, twelve, half-past twelve; and then the neighbors began to gather. Luke's temper was rising with every minute that was thus lost. And then he began to notice the young girls of the house rushing out frantically, and dragging in the drivers and jarvies to the house of mourning, from which these soon emerged, suspiciously wiping their mouths with the back of the hand. Luke seized on one.

"You've had drink there?" he said.

"A little taste agin the road, yer reverence," the man said.

"That's enough," said Luke. He tore off the cypress-lawn, which the priests in Ireland wear in the form of a deacon's stole, and flung it on the ground. Then he turned the horse's head homeward. There was a cry of consternation, and a shout. But Luke was determined. He peremptorily ordered the man to drive forward. One or two farmers begged and besought him to remain, and even caught his horse's head. Luke took the whip and drove his horse into a gallop; and never drew rein till he entered the yard.

"You're home early," said the old man.

"Yes," said Luke, laconically.

"You didn't go the whole way? Anything wrong with the mare?"

"I didn't attend the funeral," said Luke. "I saw them dispensing drink; and the statutes forbade me to attend further."

"The wha—at?" said the old priest.

"The statutes—the statutes of the diocese," said Luke impatiently.

"Phew—ew—ew—ew!" whistled the old man. And after a pause: "You'll have a nice row over this, young man. They may forgive all your abuse of the country, and your comparisons with England; but they'll never forgive you for turning your back on the dead. And Myles McLoughlin was the decentest man in the parish."

"But, are not the statutes clear and determinate on the point?" said Luke. "And where is the use of legislation, if it is not carried out?"

"You're not long in this country?" said the old man.

"No—no!" said Luke.

"I thought so," said the good pastor, rising in a preoccupied manner. He went over to the window and looked out. He then began to hum *Savourneen dheelish*, and Luke knew there was an end to the dialogue.

The following Sunday after last Mass, at which Luke had explained and justified his action very much to his own satisfaction, a deputation called on the parish priest. They demanded the instant removal of this Englishman. The old man tried to "soother them down," as he said. He might as well have tried to extinguish a volcano. They left in silence. One said:

"You wouldn't have done it, yer reverence; nor any of our ould, dacent prieshts, who felt for the people."

Luke thought it was all over. His arguments were crushing and invincible. There was no answer possible. He thought men were led by logic—one of his many mistakes. The following Sunday, when he turned around to say the Acts, there was no congregation. Mounted scouts had been out all the morning to turn the people away from Mass. No one dared come. The following Sunday the same thing occurred. Then Luke felt it was serious. He wrote a long letter in self-justification to the Bishop, and then demanded his removal. The Bishop would have supported him and fought with him for the maintenance of a great principle, but the old quiet pastor implored him with tears to remove this wild curate, and restore peace. And Luke was removed in promotion.

Father Martin heard the whole story, and wrote a long, kind, firm letter, which made a deep impression on his young friend.

The closing sentence was a strong recommendation to be "all things to all men," like St. Paul, and to remember "that life required its adjustments, and even its stratagems," from time to time.

It was a happy change in more senses than one. The moment the people had won the victory, they relented. They were really sorry for their young priest. Several assured him that it was "only a parcel of blagards, who weren't good for king or country," that had caused all the row. Luke said nothing; but left, a mortified, humbled man. He knew well that although he had maintained a great principle, it had left a stain on his character for ever.

He was promoted, however, and this time to a pretty village, hidden away in the wilderness of forest,—a clean, pretty little hamlet, with roses and woodbine trailed around the trellised windows, and dainty gardens full of begonias and geraniums before each door.

"It's a piece of Kent or Sussex, which some good angel has wafted hither," said Luke.

Everything was in uniformity with this external aspect. There was a bijou church at one end of the village, a neat presbytery, and the dearest, gentlest old pastor that ever lived, even in holy Ireland. He was an old man, and stooped from an affection in the neck, like St. Alphonsus; his face was marble-white, and his long hair snow-white. And he spoke so softly, so sweetly, that it was an education to listen to him. Like so many of his class in Ireland, experience and love had taught him to show the toleration of Providence and the gentleness of Christ towards every aspect of wayward humanity.

"You will find," said Father Martin, in his letter to Luke, "your America here. If Rossmore, and Father Keatinge do not suit you, nothing will. Try and relax your horrible stiffness, that freezes the people's hearts towards you, and be 'all things to all men,' like that great lover of Christ, St. Paul."

So Luke made frantic resolutions, as he settled down in a neat two-story cottage in the village, and unpacked his books, and arranged his furniture, that this should be a happy resting-place, at least for a time, and that he would adapt himself to his surroundings, and be very cordial and friendly with the people.

"All things to all men!" Dear St. Paul, did you know what elasticity and plasmatism, what a spirit of bonhommie and compromise, what vast, divine toleration of human eccentricity you demanded when you laid down that noble, far-reaching, but not too realizable principle? Noble and sacred it is; but in what environments soever, how difficult! This fitting in of human practice, indurated into the granite of habit, with all the hollows and crevices of our brothers' ways, ah! it needs a saint, and even such a saint as thou, tent-maker of Tarsus, and seer and sage unto all generations!

Luke found it hard. Cast into new environments, how could he fit in suddenly with them? Suave, gentle, polished, cultivated, through secret reflection, large reading, and daily intercourse with all that had been filed down into tranquil and composed mannerism, how was he to adapt himself to circumstances, where a boisterous and turbulent manner would be interpreted as indications of a strong, free, generous mind, and where his gentle urbanity would be equally interpreted as the outer and visible sign of a weak, timid disposition, with too great a bias towards gentility. Yet he must try.

"Well, Mary, how are all the bairns?" he said cheerily to a young buxom mother, who carried one chubby youngster in her arms, and was convoyed by two or three more.

"Wisha, begor, your reverence, we have but one barn; and 'tis nearly always impty,"

"I meant the children," said Luke, flushing.

"Oh, the childre! All well your reverence. Spake to the new priest, Katie; there now, ducky, spake to the priest, alanna!"

But Katie was shy, and put her finger in her mouth, and looked up in a frightened way at his reverence.

"Shake hands, little woman," said Luke cheerily, "and we'll be good friends. Shake hands!"

But Katie declined. Probably she had heard that it was not considered polite for a lady to offer her hand to a gentleman on a first introduction. Now, if Luke had been wise he would have closed the conference there. But he was determined to win that child.

"What have I done to you, little woman?" he said. "Let us be friends. Come now, shake hands." Katie still declined.

"Shake hands, miss, with the priest," said the mother shaking her angrily.

"Let her alone," said Luke. "She'll come round immediately." But Katie was not coming round.

"Shake hands, Miss, I tell you," said the mother, now fast losing control of her temper. Katie wept the tears of childhood.

"Begor, we'll see," said the mother, "who'll be mistress here. Hould him," she cried to a servant girl, transferring the baby to her arms. Then Katie was spanked, notwithstanding the piteous appeals of Luke, who was horrified at the results of his intended kindness. He put his fingers in his ears to keep out the screams of the child, at which ceremony the servant maid laughed rudely; and Luke rushed from the cabin.

"Wisha, 'twasn't the poor child's fault," said the mother in subsequent explanations to a neighbor, "but his gran' accint. 'Twas enough to frighten the child into a fit."

One would have thought that this was a lesson. But to Luke's mind babies were irresistible. The cold, calm way in which their wide round eyes, so frank and honest, stared at him until he winked; the unfathomable depths in these same eyes, as if they were wondering, wondering, wondering, "Where did I meet you before?" made Luke half a heretic. He was beginning to believe in the *anamnesis* of the human mind, and the faculty of recalling a previous existence. This was confirmed by the free and active interpretation of the nurses or mothers.

"Sure, she knows you, yer reverence. Look at the way she looks at you. You knows the priest, ducky, don't you? What's his name, darlin'?"

"Gluck! gluck," says baby.

"Luke! Luke!" echoes mother. "Glory be to you, sweet and Holy Mother, did ye iver hear the likes before? And sure she's as like yer reverence as two pins."

"She's an uncommonly pretty child," said Luke, in unconscious self-flattery. "I never saw such eyes before."

"And she's as cute as a fox," echoes mother. "Wisha, thin, yer reverence, though I shouldn't say it, I had priests in my family, too. We have come down low in the world enough; but there was thim that wance held their heads high. Did ye ever

hear of wan Father Clifford, yer reverence, who lived over at Caragh? 'Twas he built that gran' chapel, the likes of which isn't in the country. Well, sure he was my mother's gossip. And I had more of them, too. But let bygones be bygones. Sure, when you're down, you're down!"

During this modest assertion of high respectability (for "to have a priest in the family," is, thank God, the patent of honor in Ireland), Luke and the babe stared wonderingly at each other. Now, he had read somewhere, how on one occasion, a party of rough miners out West, who had been banished from civilization for years, on coming down from the gold-pitted Sierras, with their wallets stuffed with nuggets and their very clothes saturated with gold dust, had met a nurse and a child. They stared and stared at the apparition. And one huge giant, who had not been washed since his baptism, and who was a walking armory of revolvers and bowie knives, stepped before his fellows, and offered the girl two handfuls of gold dust if she would allow him to kiss the child. The young lady herself was not consulted. But, as the big miner stooped down and touched the pure lips of the child, a cold sweat broke out on his face and forehead, and he trembled under the fever of a sweet emotion.

Luke thought, and was tempted. He said good-bye to the mother, and stooping down touched with his lips the wet, sweet mouth of the child. He walked away, leaving serious wonderment in the child's mind, but infinite gratitude in the mother's; but he had to steady himself against a tree for a few moments, whilst the current of strange, unwonted feelings surged through his veins.

"That's a good man," said a rough and ready farmer, who had begun the process of "edjication," and was supposed to be critical, and even anti-clerical in his sympathies. He had watched the whole proceeding from behind a hawthorn hedge.

"He has a soft corner in his heart, however," said the happy mother.

But it was a fatal kiss! Luke had examined his conscience rather too scrupulously that night, and decided that these little amenities were rather enervating, and were not for him. And there was deep disappointment and even resentment in the parish,

when it was found that the superior attractions of other babies were overlooked, and that there was but one who was highly favored.

All this was a fair attempt for one who was working by the rules of art, as well as by the inspirations of nature. But he was a foreigner, and awkward in his approaches towards an impressionable and sensitive people.

His really serious troubles commenced when he had to get a "boy." We say "serious," for in this quaint, old-fashioned country it is the "minor humanities," not great cataclysms, social and political, that constitute the factors of daily existence. Luke had been assured that a "boy" was a necessary and indispensable evil. "You must get him, but he'll break your heart." It might be imagined that, reared in a country house, and with a young Irishman's innate love and knowledge of horses, Luke would have understood perfectly how to deal with a servant. But, no! He had been so completely enervated and washed out by his intercourse with the soft refinement of his English home, that he was almost helpless. Then his tastes were of the library, not of the stables; of the kings' gardens of books, not of mangolds and potatoes; and he looked around helplessly for a qualified man to see after his horse and cultivate his garden. He had not far to seek. Dowered with the highest recommendations from the archdeacon of the diocese, a young man, neatly dressed, and with a decidedly military appearance, proffered his services.

"Did he understand horses?" Horses? Everything, except that he was not born amongst them. He then and there told Luke awful things about spavins, ring-bones, and staggers, that Luke had never heard of, or had completely forgotten.

"But if her feet are right, and she takes her oats, she's all right. Lave her to me!"

"She has a white star on her forehead," said Luke, anxious to show the mare's high breeding.

"What?" said the boy, as his face lengthened.

"She has a white star on her forehead." stammered Luke.

"That's bad," said the boy, solemnly. "No matter," he said, in a professional tone, "I'll make up for it."

"Do you know anything about flowers?" asked Luke, timidly. The fellow saw the timidity, for he was studying Luke closely.

"Flowers? Ax Lord Cardoyne's gardener, who took first prize at the 'Articultural show in Dublin last summer, what he knew. Yes! Ax him, who reared the Mary Antinetty Rose, that—"

There was a long discussion about wages. A king's ransom was demanded; and it was asked, as a *sine qua non* that he should be "ate" in the house. Luke demurred, but no use. Luke cut down the wages to the lowest common multiple; and then John Galvin played his trump card. Taking out a dirty roll of yellow papers, tobacco-stained and scented, he profferred one with the cool air of having thereby victoriously settled the question. From this it appeared that John Galvin was an honest, industrious young man, with a good knowledge of the management of horses, and some ideas of horti- and floriculture. He was recommended, his wages having been paid in full.

"The archdeacon does not mention sobriety?" said Luke.

"What?" said John, indignantly. "Who says I'm not sober? The archdayken knew better than to insult me!"

"It would be more satisfactory, however," said Luke.

"I wouldn't lave him," said John. "He says to me, 'John,' he says, 'it is usual to put in *timperate* in a discharge; but John,' says he, 'I've too much respec' for your feelings, an' I won't. But if iver anny one hints,' sez he, 'that you are not a sober man, remimber you've an action agin him for libel, or even,' sez he, sez the archdayken, 'even for shlander'—"

"I see," said Luke. "Now, what wages were you getting?"

"I'd be afeared to tell yer reverence," said John in a soothing and merciful tone.

"Oh, never mind!" said Luke. "I can bear a good deal."

"Well, thin," said the rascal, putting his hand rapidly across his lips, "as yer reverence forces me to tell ye, I suppose I must —thirty pounds a year. Not a pinny less!"

"I shall give you twelve," said Luke decisively.

John walked away. His feelings were hurt. He came back.

"Your reverence wouldn't insult a poor boy. But come now, let us say twinty, an' be done."

"That'll do," said Luke. "Be off."

To Luke's intense surprise John was cracking jokes with the

housemaid, and enjoying an excellent dinner at one o'clock in the kitchen. He then took possession of the place. But on many an evening, in the local public house, he uttered his jeremiads over his downfall. From having been "archdayken's man" to be reduced to a "curate's boy," what a fall!

It would be difficult to ascertain the precise cause of John Galvin's dethronement. Perhaps he had exhausted too many "tail-ends" on the kitchen stairs; perhaps he had been caught with his ear to the keyhole on some official occasion; perhaps some important letters looked as if other than the master's eyes had seen them. But, he was dismissed; and the archdeacon had to undergo a severe cross-examination as to the cause. Because a great archbishop, from foreign parts, being on a visit to the archdeacon, had taken a violent fancy to the fellow and expressed a desire to secure him for his own service at a handsome salary. He had taken a violent fancy to John, for at dinner John, whose speech was approaching the inarticulate, and whose eyes had a faraway look in them and were decidedly aqueous, invariably addressed the archbishop as: "Me Grace!" Oh! yes. John had been to school in his younger days, and had been subjected for several hours that day to a most careful tuition on the housekeeper's part as to the use of possessive pronouns in addressing dignitaries.

"'*My* Lord,' and 'your Grace,'" said the housekeeper. "Do you understand, you fool?"

John said he did, and he went around all day muttering the talismanic words. But, alas! what can a poor fellow do, when his nerves fail under the eyes of the "farseers," and especially, when the wheels of thought are inclined to stand still.

"John, a potato, please."

"Yes, me Grace!"

"John, would you get me the salt?"

"To beshu', me Grace!"

"John, pass that wine."

"The sherry, me Grace?"

"No. The claret."

John's watery gaze floated over the table, where things had become horribly confused and exaggerated; but he failed to see the claret decanter.

"John!"

"Yes, me Grace!"

"Where's that claret?"

"Cummin', me Grace."

"John!" thundered the archdeacon.

"Yes, me Grace!"

"Go down stairs and stay there!"

"More likely to stop halfway," said the archbishop. "He's sitting now on the top step, weeping. Archdeacon, that fellow is a treasure. Will you give him to me?"

The archdeacon was annoyed at the exhibition. Besides, the archdeacon was nowhere. John worshipped the star of the first magnitude, particularly as it had developed into a constellation. When he noticed the bishop, he called him by way of compensation, "Your Lord!" The archbishop maintained that it was "O Lord!" he said; but that was a mistake. Then and there, however, the archbishop saw a prize, and coveted it. Alas! for John, and all human attachments. The master clung to him, and then—dismissed him. It happened thus. The archdeacon had been absent from home for a few days. His carriage was waiting for him at the railway station; but to his surprise, John, instead of alighting with his usual alacrity, clung with statuesque tenacity to the seat. A porter proffered his services and opened the carriage door. When they reached home, John was still statuesque. The archdeacon suspected a great deal, but said nothing. A few hours later, just as the archdeacon was sitting at dinner, he heard the rumble of carriage wheels in the yard and the heavy tramp of the horse's feet. "What's up now?" said the archdeacon. He went to the front door just as John was leading the horse and carriage from the yard, and looked on for a few moments in silence. John, too, was silent and abstracted, and preoccupied with deep thought. At last the archdeacon said:

"Where are you going?"

"Where 'ud I be goin', is it, me Grashe?"

"Yes! that's what I asked. Where—are—you—going?"

"Where 'ud I be goin' but down to th—train?"

"For what?"

"For whash? To meet your Grashe, to be shu!"

"I see. Going to the train to meet me?"

"Yesh, m' Grashe. D'ye think I'd lave you yere all ni', mi Grashe?" John was looking far away over the archdeacon's head.

"Take back that horse at once," said the archdeacon.

"An'm I no' gon' to meet your Grashe?"

"Take back that horse at once, I say."

"Bush you'll ketch yer det o' cowld, me Grashe!"

"Take back that horse, I say."

"If you diesh, what'll become o' me? Boo-hoo!" wept John.

The next day he was dismissed, and the archdeacon was left to his fate. But he had to stand a terrific cross-examination at a subsequent visit from his guest, the archbishop, who could only by the greatest difficulty be restrained from making an effort to secure "the treasure."

"I'd have taken the fellow at any cost," said the archbishop, as he related the episode to a friend in after years, "but the doctor told me I should take my choice between apoplexy and asphyxia, if ever I brought him to table."

Luke drew the prize, and secured the treasure.

THE NEW INDEX OF FORBIDDEN BOOKS.

INDEX LIBRORUM PROHIBITORUM SSmi D. N. Leonis XIII jussu et auctoritate recognitus et editus. Praemittuntur Constitutiones Apostolicae de Examine et Prohibitione Librorum. Romae: Typis Vaticanis. MCM. Pp. xxiii–316.

IT is well known that Leo XIII, four years ago, abrogated the existing rules of the Index Congregation, whose duty it is to restrict the printing, reading, and disseminating of publications likely to injure the mind and heart of the faithful, and apt to foster prejudices against the teachings of sound virtue and Christian truth. A new body of General Decrees, introduced by the Pontifical Constitution *Officiorum ac munerum*, was promulgated to supersede the old legislation. Although the latter had the sanction of the Council of Trent, it had outlived its practical

application in many respects, wherefore it had been deemed advisable not only to reconstruct the prohibitory statutes, but also to revise the list of books placed on the Index as injurious to faith and morals and therefore forbidden to those who professed to be guided in faith and morals by the discipline of the Catholic Church.

The necessity and benefit of such a restriction, even from the purely ethical and social point of view, must be apparent to anyone who seriously reflects. In most of the constitutional governments of the old countries there exists an Index Congregation having its laws prohibiting the circulation of books subversive of the approved principles of government and public morality. Thus the spread of nihilism, radical socialism, and open immorality is checked by prohibitory statutes with an Index like the Austrian *Catalogus librorum a Commissione Aulica prohibitorum.* In truth the Roman Congregation of the Index was introduced at the Council of Trent only after it had existed in England under Henry VIII for more than twenty years (1526) for the purpose of maintaining public faith and morals. Such was the case also in the dominion of Charles V during the same period. If in our own day corporate bodies constituted for the diffusion of general knowledge adopt similar measures, we can only attribute it to their high-minded sense of responsibility which they incur in their efforts of multiplying opportunties for useful reading. This sense of responsibility seems to characterize the action of the Public Library of the city of Boston, in constituting a committee to pass on the quality of the works admitted for general circulation. The examining committee makes the moral tone of a popular book one of the tests for recommending or rejecting it; this, at least, appears to us the bearing of such questions, in the blank of acceptance, as "Is it suited to readers under 18 years?—Is it wholesome in suggestion?" We can readily understand why such a committee would reject a work like Zola's *Stories for Ninon,* despite the popularity of the author and his professed aim to write something for young people.

These examples show that the secular world in its better element deems an institution like the Index Congregation an actual need for the preservation of ethical principles and the

guardianship of social and domestic order. In the religious sphere in which the individual needs to be guided by a more refined authority, so as to discern the supernatural and the revealed which cannot be reached by the common democratic sense, there is even greater necessity for such defence of truth and morality. The laws of the Index are in the spiritual order precisely what the laws against physical violence are in the civil order. The natural law says "Thou shalt not kill." Therefore the State forbids not only killing, but also the unauthorized carrying of deadly weapons. It does not forbid simply the use of such weapons by recognized dangerous characters, or by minors or others unskilled in their proper handling, but it prohibits the carrying, and at times even the sale, of these weapons to anybody, however honest, who has not a license to carry or to purchase. The manifest reason for this restrictive legislation is that only by precautionary measures like these can injury, casual or intentional, be prevented in a peaceful commonwealth. In the same way the laws of the Index serve as a precautionary measure safeguarding the spiritual life of the young and the faithful who are in peaceful possession of their religion. Not only are the dangers in general signalized which destroy faith and morals, but as well certain books are named as a warning to the unskilled or unsuspecting, or as a rebuke to those who in writing pursue a dangerous tendency.

It is needless to say that the Index is not intended as a mere catalogue of books that are bad or dangerous to faith and morals, or that it forms in no sense a complete list of such books. On the whole it may be said to consist of works which are particularly likely to find their way into unsuspecting hands under false pretence; works whose titles indicate a plea for historical research, or doctrinal exposition, or ecclesiastical reforms, or spiritual advancement, whilst in reality they instil false principles by a misrepresentation of history, a distortion of dogma, an exaggerated zeal for removing abuses, and a preference for superstitious practices and novel devotions. Hence in most of the works found on the Index there is a semblance and admixture, or even a basis of truth, which if freed from the accompanying errors admits of legitimate use. The Index *Expurgatorius* is in fact so called from its taking special cognizance of such works as might readily be corrected or purged of

their erroneous passages. Works of this kind, proceeding from Catholic (at least nominally so) writers, would circulate principally in Catholic countries; hence the disproportionate number of indexed books in Latin, Italian, and French. Of English books we have not many. I notice Berkeley's (George) *Alciphron* (1742) as the only book under the letter A; Robert Barclay's *Apologia* (1712); Louis Bayly's *Practice of Piety* (1722); Jeremy Bentham's *Tracts* (1828); Joseph Bingham's *Antiquities of the Christian Church* (1733); George Blackwell's *Examinations at Lambeth* (1610); *Book of Common Prayer* (1714); Robert Boyle's *Seraphic Love*, etc. (1695); Bunsen's *Practia of the Church of Rome* (1853); Gilbert Burnet's *History of the Reformation* (1692); Edw. Chamberlayne's *Present State of England* (1733); Cudworth's *True Intellectual System* (1739); Erasmus Darwin's *Zoonomia* (1817); Anthony Collins' *Freethinking Discourse* (1715); John Wilkins' *Discovery of a New World* (1701); J. W. Draper's *Conflict between Religion and Science* (1876); John C. Earle's *The Spiritual Body*, etc. (1878); Edmund Ffoulkes' *Christendom's Divisions*, etc. (1868); Peter Gandolphy's *Defence of the Ancient Faith*, and *An Exposition of Liturgy* (1818); Gibbons' *Decline and Fall of the Roman Empire* (1783); Oliver Goldsmith's *History of England* (1823); Hallam's *Constitutional History of England* (1823); Gideon Harvey's *Art of Curing Diseases by Expectation* (1701); Sylv. Lewis Lloyd's *Instructions by way of Catechism* (1725); Peter King's *History of the Apostles' Creed* (1709); *The Catholic Christian's Universal Manual* (1770), and perhaps as many works again down to the end of the Index. It will be seen that many of these books are old, hardly read to-day; but they mark a characteristic feature of one kind or other of insidious error which set the path for others.

In a large number of cases the books of the Index are works which had been referred to the S. Congregation as test cases regarding doctrines taught at the universities and in schools, and their being placed on the Index was the record of the decision given by the disciplinary court of Rome.

The object of the recent revision of the Index or list of forbidden books was to eliminate certain publications whose mention could serve no particular purpose. They were first of all works

which referred to controversial questions that had been settled by dogmatic definition and were thus removed from the field of doctrinal doubt. Such were discussions regarding the infallibility of the Pope, or the Immaculate Conception, for a discussion *pro* and *con* of which there is no longer room among theologians since they are now defined doctrines of the Church. Next, the Roman Congregation eliminated works that had a local or temporary significance, such as discussions between religious communities about points of origin, traditional prerogatives, scholastic differences. These works, fostering strife among religious, were suppressed by being placed on the Index; but the strife has passed, and its cause has been forgotten. A third class of books that has been taken out of the general Index is false devotional literature which under the present regime comes under the local supervision and censorship of the Ordinary in each diocese. Finally, all works prohibited under the general law which condemns clearly heretical and immoral doctrines, have been omitted. Hence, whilst we find Bishop Fénélon's *Explication des Maximes des Saints* on the new Index, there is no mention of the works of Wicklef, or Luther, or Calvin, these being abundantly known to teach doctrine subversive of Catholic Christianity. In addition to these there are a number of other works which have been removed, antedating the seventeenth century and no longer in print; also certain works placed on the Index by order of the head of the Roman Congregation at a time when the members could not be consulted. For all other works the general rules of the new Index Decrees supply a standard of censure.

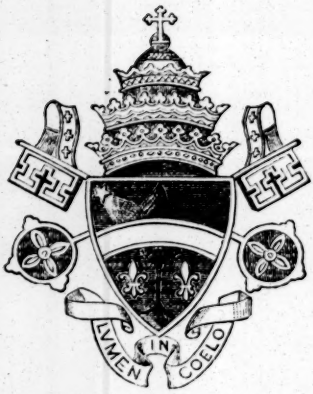
It is plain, therefore, that the omission of a specified work from the Index of dangerous and condemned books is no proof that its circulation is permitted when it is apt to undermine faith or morals, even if the natural law itself did not forbid the use of books which are means of destroying the moral and spiritual life of the individual.

As for the practical rule to be observed by the clergy upon whom falls the duty of guiding their flock in seeking proper food for intellect and heart, and in avoiding that which is noxious —it is very simple in spite of objections commonly raised against the practicability of carrying out the rules of the Index. If we keep

steadily in mind and put before our people the principle that true education means moral elevation, and that the moral elevation, so far as it is effected by reading, is incompatible with whatever is ethically ugly though it pretend to be æsthetically beautiful, they will readily forego the reading of a book which happens to be otherwise attractive and popular. It should not be difficult to teach people that they must avoid certain books styled classic if these are unhealthy in morals, just as they must avoid certain beverages fashionable at feasts if they destroy the health of the body. The thing that is palatable is not always good, and if good for some is not necessarily good for all. If a man must know something of the good traits, for example, of Victor Hugo, let him read the better works of that author, but avoid those on the Index list which contain what is insidious poison especially for young minds. Such are *Les Miserables* and *Notre Dame*. There is enough good reading to make a perfect man or woman without resorting to the doubtful material which has gained the approval of those who regard fair form and wit as more essential for life than an unspoiled soul.

Nor is it necessary to pry into the Index laws for the purpose of making literal and rigorous application of its separate prescriptions. They are like the laws of a well-regulated commonwealth, under which a subject might never become conscious of the existence of the law unless he be found sinning against it. That is to say, the laws are based on equity which guarantees true liberty, and assumes that its citizens are in good faith. Such is the temper of Holy Church, which the concluding words of the Constitution of Leo XIII in introducing the Index would have us imitate, as the Pontiff himself does: "Maternum Ecclesiae studium imitamur, quae quidem nihil tam expetit quam se impertire *benignam*, sanandosque ex se ita semper curavit, curat ut infirmitati amanter studioseque parcat." Thus rightly used the Index serves as a weapon of defence of sound doctrine, the basis of a healthy moral life for the individual and the community.

H.



Analecta.

E S. R. UNIV. INQUISITIONE.

I.

CIRCA ONUS SCRIBENDI AD S. POENIT. POST ACCEPTAM ABSOLUTIONEM A RESERVATIS SUMMO PONTIFICI.

Beatissime Pater:

Relate ad censurarum absolutionem Summo Pontifici reservatarum, S. C. R. et U. Inquisitionis, die 9 Novembris 1898 sequentia decrevit: — "Quando neque confessarius neque poenitens "epistolam ad S. Poenitentariam mittere possunt, et durum sit "poenitenti adire alium confessarium, in hoc casu liceat confessario "poenitentem absolvere etiam a casibus S. Sedi reservatis absque "onere mittendi epistolam."

His statutis, Episcopus N. N. ad pedes S. V. provolutus, humiliter expostulat: An, ut onus epistolam mittendi cesset, scribendi impedimentum adstringere debeat confessarium simul et poenitentem; vel sufficiat, sicuti aliqui interpretati sunt, quod poenitens scribendi impar, eidem confessario a quo vi decreti 1886 et 1897 absolutus fuerit, se praesentare nequeat, et ipsi durum sit alium confessarium adire; licet confessarius absolvens, pro poenitente, epistolam ad S. Sedem mittere posset.

Quod et Deus etc.

Feria IV, die 5 Septembris 1900.

In Congregatione Generali S. R. et U. Inquisitionis ab EE.mis et RR.mis DD. Cardinalibus Generalibus Inquisitoribus habita, exposito praedicto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Negative ad primam partem; affirmative ad secundam.

Sequenti vero feria VI, die 7 eiusdem mensis et anni, in solita audientia SS.mi D. N. Leonis Div. Prov. Pp. XIII a R. P. D. Adsessore habita, SS.mus resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Notarius.*

II.

CASUS CIRCA PRAESUMPTUM OBITUM UNIUS CONIUGIS.

Beatissime Pater:

Infrascriptus Episcopus Zamorensis in Hispania, ad Sanctitatis Vestrae pedes humiliter provolutus, exponit: feminam NN. annos natam 56 in oppido . . . huius Dioecesis, matrimonium contraxisse die 29 Aprilis 1862 cum N. N. nato in praedicto oppido die 1 Aprilis anni 1824.

Hoc matrimonium celebratum fuit cum in Hispaniam rediret sponsus ex insula Cuba, ubi a quamplurimis annis degebat, qui quidem Cubam iterum petiit, negotiorum praetextu, post sex menses a matrimonio contracto, sponsam gravidam in Peninsula derelinquens, quin amplius in Hispaniam sit reversus.

Coniux, in tribus primis absentiae annis, epistolarem cum suo marito consuetudinem habuit, sed haec omnino cessavit anno 1865, a quo nullam viri epistolam, nec ullam in posterum responsionem mulier est consequuta, quamvis pluries marito scripsisset. Rumor tamen publicus, dictis quorumdam Hispanorum ex insula Cubana tunc redeuntium efformatus, affirmabat N. N. operam dare nigrorum commercio; vitam agere insanam, vagam et christiano viro nullatenus conformem; hoc unum certo comprobatum est, ipsum nempe mentitum fuisse sponsae parentibus asserendo, antequam matrimonium contraheretur, se quoddam habere licitum commercium in urbe Habana, quod quidem nullibi unquam apparuit.

His ita stantibus, anno 1872 invaluit rumor publicus in oppido . . . ubi femina degebat, affirmans virum obiisse Cubae occasione rebellionis civilis tunc ibi grassantis quae, cum anno 1868 inciperet, usque ad 1878 perduravit, et sponsa, quamvis multum adlaboraret ut certas acquireret notitias vel saltem indicia sive loci sive temporis fixi in quo maritus e vivis decessisset, hoc tantum consequi potuit quod omnes Hispani, quos sciret Cubae degentes, et a quibus enixe nuntia per plus quam decem annos iugiter petiit, unanimiter affirmarent eius maritum obiisse in praedicto bello civili cum rebellionis partes ageret, quin diem certum edicere, nec locum stabilire, neque testes de visu nominare valerent ad probandum ubi et quando decessus occurrerit; quapropter infelix mulier ullae auctoritati numquam accedere potuit ad impetrandum publicum instrumentum, quocum iuxta sacros canones et patrias leges mariti mortem comprobaret.

Anno tamen 1874 sponsa credens se viduam esse, aliud matrimonium cum A. B. inire tentavit, sed illud contrahere non potuit quia dioecesanus iudex putavit minime probatam fuisse prioris mariti mortem; contrahentes autem, humana victi fragilitate, vitam coniugalem in posterum duxerunt prolemque susceperunt; ad quam legitimandam, necnon ut propriae aeternae saluti consulant, processum matrimonialem nuper in hac episcopali Curia iterum introduxerunt, in quo deposuernnt duo testes graves qui maritum cognoverant et in insula Cubana degerunt eamque peragrarunt, tamquam milites hispani, per septem annos continuos, a 1869 nempe ad 1876, et sub iuramento affirmant se in variis insulae regionibus interrogasse plures hispanos ibi degentes, a quibus unanimiter audivere quod suus conterraneus N. N. obiret Cubae in illa rebellione, quamvis nullum invenirent testem de visu, qui eis locum et diem mortis indiceret. Insuper in hoc recenti processu vocati sunt alii duo testes aetate provecti et propinqui mariti, qui etiam sub iuramento affirmant se persuasos esse de istius morte, quam etiam confirmat sponsae parochus publica voce innixus; accedit testimonium mulieris quae asserit se quamplurima nuntia accepisse sui mariti mortem confirmantia, de qua omnino certa evasit a multis abhinc annis quamvis syngrapham comprobantem nunquam obtinere potuit quia regionem Cubanam ignorat ubi suus maritus obiit, et prorsus impossibile ei erat recursum

facere insulae auctoritatibus, in tot aerumnis et bellis quibus illa regio premebatur, nunc praesertim quando praedicta insula ex hispanico dominio erepta est.

Accedit opinio Vicarii generalis dioeceseos, qui, ut iudex praedicti matrimonialis processus, etiam testatur, quamvis a ferenda sententia abstinuit, se moralem certitudinem habere de morte mariti his rationibus fultus: 1.ª Non est probabile quod iste vitam suam ominosam et insanam produceret in regione Cubana usque ad 76 aetatis annos quos nunc haberet si viveret. 2.ª Omnia nuntia usque modo e Cuba recepta, nec uno excepto, a 28 abhinc annis mortem iugiter confirmarunt. 3.ª Si maritus viveret, non est probabile quod eius familia, necnon vicini oppidi . . . quos constat Cubam migrasse, nec tenuem notitiam aut suspicionem acquirerent de N. N. superviventia, quapropter. 4.ª Huius propinqui et cognati etiam certi sunt de ipsius morte. 5.ª Nec unus est qui credat vel suspicetur maritum a Cuba abiisse, sed omnes qui eius obitum affirmant, asserunt etiam, ex notitiis ibi acquisitis, illum semper Cubae commoratum esse ibique obiisse. 6.ª Carentia testium de visu facile comprehenditur cum mors acciderit agendo N. N. rebellionis partes et decedere debuit in agro nemore vel quoddam pagulo ubi plus minusve rebelles dominium exercerent.

Ad mortis veritatem patefaciendam remanet aliud remedium, hucusque intentatum, nempe recursum facere superioribus Cubae auctoritatibus qui litteras circulares mittant ad omnes insulae parochos, necnon ad laicos officinarum ministros ut suorum librorum adnotationes percurrant et inquirant utrum in eis constet de mariti morte, sed hoc remedium, quod pro pauperibus oratoribus est moraliter impossibile quia nimis onerosum, gratis seu de officio exequi deberetur, et in praxim reductum minime fuit, quia inefficax reputatur quemadmodum evenit in casibus similibus in quibus ad moram tantum inserviit, et insuper est nimis tardum ex eo quod A. B., cui a multis annis mulier nubere exoptat, provectae aetatis est infirmaeque valetudinis, ita ut timeatur quod mox e vivis decedat.

Quae cum ita sint, Episcopus orator infrascriptus humillime ad Sanctitatem vestram recurrit et ab ipsa quaerit: Primo: Utrum satis constet de mariti morte in casu, ita ut coniux ad secundas nuptias convolare possit.

Secundo: Quatenus negative, quodnam medium adoptari potest ut mors, aut superviventia mariti sufficienter probetur.

Et Deus O. M. etc.

Subsignatus † ALOYSIUS PHILIPPUS, *Episcopus Zamoren.*

Feria IV, dei 18 Iulii 1900.

In Congr. Generali Sacrae Romanae et Universalis Inquisitionis, proposito suprascripto supplici libello, rite perpensis omnibus tum iuris tum facti rationum momentis, praehabitoque DD. Consultorum voto, Emi. ac Rmi. DD. Cardinales in rebus fidei et morum Generales Inquisitores decreverunt: "Permitti posse in casu transitum ad alias nuptias."

SSmus. D. N. Leo divina providentia PP. XIII in audientia R. P. D. Adsessori S. Officii impertita, die 20 Iulii 1900, habita hac de re relatione, resolutionem Emorum. Patrum adprobavit et confirmavit.

I. *Can.* MANCINI, *S. R. et U. I. Notarius.*

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

ORDINARII MITTANT DIRECTE ET SUB SIGILLO LITTERAS COMMENDATITIAS IN FAVOREM INSTITUTORUM A S. SEDE APPROBANDORUM.

Perillustris ac Reverendissime Domine uti Frater:

Usuvenit postremis hisce temporibus, ut Moderatores seu Moderatrices Institutorum vota simplicia nuncupantium hanc S. Congregationem Episcoporum et Regularium adeuntes, ad effectum impetrandi Decretum laudis vel approbationem respectivi Instituti sive constitutionum, una cum supplici libello allegent etiam commendatitias litteras patenter ipsis datas ab Ordinariis locorum, in quibus proprii Instituti sodales commorantur. Porro, per huiusmodi agendi rationem, contingere facile potest, ut Sacrorum Antistites haud plena gaudeant libertate plane aperiendi animi sui sensum, et aliquando forsan impediantur quominus S. Congregationem distincte doceant de nonnullis rerum adiunctis, quae ad recte indicandum de precum merito utilia vel etiam necessaria forent.

Quare haec eadem S. Congregatio, quo tutius in re tam gravi procedi possit, omnes et singulos Ordinarios monendos esse censuit, ut quotiescumque, in posterum, ab Institutis votorum simplicium postulentur commendationes ad assequendum Decretum laudis seu approbationem Apostolicam, litteras ipsis oratoribus patenter ne tradant, sed eas cum opportunis informationibus et proprio voto, pro rei veritate et iustitia, directe ad S. Congregationem, sub sigillo, transmittant.

Haec itaque, pro meo munere, significo Amplitudini Tuae, cui fausta omnia a Domino adprecor.

Datum Romae ex Secretaria S. Congregationis Episcoporum et Regularium die 22 Iunii 1900.

Fr. H. M. *Card.* Gotti, *Praefectus.*
A. Panici, *Secretarius.*

E SACRA CONGREGATIONE RITUUM.

I.

Dubium circa simplificationem Festorum.

Proposito Dubio: Utrum festum duplex vel semiduplex quod perpetuo redactum est ad ritum simplicem considerari debeat uti simplificatum vel uti simplex? Sacra Rituum Congregatio, referente subscripto Secretario atque audito voto Commissionis Liturgicae respondendum censuit: Negative ad primam partem. Affirmative ad secundam, servatis Rubricis.

Atque ita rescripsit die 7 Decembris 1900.

L. † S.

D. *Card.* Ferrata, *Praef.*
D. Panici, *Archiep. Laodicen Secr.*

II.

Circa Expositionem Ssmi Sacramenti.

Hodiernus Archiepiscopus S. Iacobi de Venezuela sequentia dubia S. R. Congregationi exposuit, nimirum:

I. An in quotidiana expositione SS. Sacramenti post orationem *Deus, qui nobis* addi possit oratio pro defuncto vel defunctis in quorum levamen sacrum peractum sit vel preces recitatae?

II. An in eodem sacello expositionis quotidianae SS. Eucharistiae, quod duobus constat cappellis ex adverso positis cum transitu per medium, possint celebrari Missae de *Requiem* in altari ubi non extat expositio?

Et Sacra Rituum Congregatio die 13 Iunii 1900 rescripsit: *Negative* ad utrumque.

Ex Secretaria S. Rituum Congregationis, die 16 Iunii 1900.

CAI. *Card.* ALOISI-MASELLA,
L. ✝ S. *Pro-Datarius; S. R. C. Pro-Praef.*
DIOMEDES PANICI, *Secr.*

E SACRA CONGREGATIONE INDULGENTIARUM

CONCEDUNTUR INDULG. PRO ANNO 1901 AD FOVENDUM CULTUM SS. CORDIS IESU.

SSmus Dnus Noster Leo Pp. XIII in Audientia habita die 6 Decembris 1900 ab infrascriptio Card. Praefecto S. C. Indulgentiis Sacrisque Reliquiis praepositae, piissimum Emi Epi Augustodunensis propositum in supplici libello enunciatum summopere commendans, Plenariam Indulgentiam, animabus quoque igne Purgatorii detentis applicabilem, benigne concessit ab universis Christifidelibus acquirendam.

I. Qui prima qualibet feria sexta cuiusvis mensis anni mox futuri, iuxta intentionem in precibus expressam, vere poenitentes ac confessi ad S. Synaxim accesserint, simulque aliquo temporis spatio ad mentem Sanctitatis Suae pias preces effuderint:

II. Qui infra annum adventurum eumdem finem superius memoratum persequentes, coniunctim cum aliqua devota peregrinatione Ecclesiam SSmo Cordi Iesu in oppido Paray-le-Monial dicatam inviserint, itemque sacramentali confessione expiati et S. Eucharistia refecti uti supra oraverint.

Praesenti valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secret. eiusdem S. C. die 9 Decembris 1900.

S. *Card.* CRETONI, *Praef.*
L. ✝ S. FRANCISCUS ARCHIEPUS AMIDEN., *Secrius.*

E SACRA CONGREGATIONE STUDIORUM

OPERUM ET EPHEMERIDUM QUAE IN FACULTATIBUS A S. C. STUDIORUM DEPENDENTIBUS EDUNTUR, UNUM EXEMPLAR AD DICTAM S. CONGR. EST TRANSMITTENDUM.

Illme. ac Rev.me Domine:

Summopere laetandum in catholicis Athenaeis vel Facultatibus canonice erectis viros adesse, qui, editis operibus, sacras praesertim disciplinas illustrant et ab insectatorum erroribus, nimis hoc aevo effrenate disseminatis, strenue vindicare satagunt, ut inde catholica veritas, omnium scientiarum amica, magis magisque splendescat.

Quum autem quidquid praeclarum in lucem profertur ex praedictis Facultatibus, in decus ac solatium quoque cedat Huius S. Congregationis Studiis regundis praepositae, facile comperitur quam maxime intersit ut eadem S. Congregatio cognoscat quae evulgantur opera ab iis qui eisdem Facultatibus sunt addicti. Ne horum opera in posterum manibus aliorum et praesertim discipulorum versentur, quin perspecta sint Huic S. Congregationi, quod prudenti consilio cautum fuit in percelebri Constitutione felic. record. Leonis XII, quae incipit *Quod divina Sapientia* in mentem omnium revocandum censuimus, videlicet, ut quique vel docendi vel alio munere funguntur apud Athenaea vel Facultates quae iure ad nos pertinent, unum exemplar cuiusque operis quod ediderint, ad Sacram Congregationem, veluti argumentum obsequii, mittere teneantur.

Cum de re agatur haud levis momenti, Cancellarii cuiusque Facultatis, ea qua par est sedulitate, curabunt ut huiusmodi lex omnibus innotescat atque insuper ut mittantur etiam ephemerides quaecumque stato tempore prodeunt.

Datum e Secretaria Sacrae Congregationis Studiorum die 10 Februarii 1900.

FRANCISCUS *Card.* SATOLLI, *Praefectus.*

L. † S. ASCENSUS DANDINI, *a Secretis.*

E S. POENITENTIARIA APOSTOLICA.

DUBIA OCCASIONE MAGNI JUBILAEI AD UNIVERSUM ORBEM EXTENSI.

I. An tempore praesentis Jubilaei liceat Confessariis pluries uti facultatibus extraordinariis eisdem concessis erga eundem poenitentem, qui nondum omnia opera injuncta adimplevit ad Jubilaei indulgentiam lucrandam?

R. SSmus respondendum mandavit: *Affirmative.*

II. An in locis ubi processionis in viis publicis non permittuntur, possint, ad effectum reducendi visitationum numerum processionibus aequiparari coadunationes corporum moralium et aliorum fidelium qui in designatis Ecclesiis, hora praestituta, sub proprii Moderatoris et respective sub proprii Parochi vel alterius Sacerdotis ab eo deputati ductu, colliguntur, ut ibidem una simul visitationes peragant.

R. SSmus, attentis praesentium temporum adjunctis, ex speciali gratia benigne indulget ut, in locis in quibus processiones non permittuntur, visitationes prout exponitur peractae habeantur tamquam processionaliter factae.

III. An pro iis qui degunt in locis ab Ecclesia Parochiali valde dissitis possit ab Ordinario alia Ecclesia vel publicum Oratorium facilioris accessus ad visitationes peragendas designari?

R. De speciali gratia SSmi: *Affirmative.*

IV. An sex menses ad quos extensum est Jubilaeum extra Urbem debeant necessario esse continui, vel possint ab Ordinario interpolari et dividi per partes infra annum?

R. Affirmative ad 1^{am} partem; *negative* ad 2^{am}. Nihilominus SSmus benigne indulget ut Ordinarii, interveniente gravi et legitima causa, possint pro suo prudenti arbitrio semestris tempus in partes dividere; ita tamen ut una tantum vice Jubilaeum acquiri valeat, licet opera ipsa injuncta possint distribui per designatos ab Ordinario menses.

V. Nonnullis Episcopis gratiam implorantibus ut unica Confessione et Communione satisfieri possit praecepto Ecclesiae et operi injuncto ad Jubilaeum lucrandum, SSmus minime annuendum censuit.

Datum Romae in S. Poenitentiaria die 25 Januarii 1901.

S. *Card.* VANNUTELLI, *Poenitentiarius Major.*
R. CELLI, *S. Poenitentiariae Substitutus.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—UNIVERSAL INQUISITION:

1. Priests absolving in cases reserved to the Holy See, because the penitents are incapable of personally asking absolution from Rome, are obliged to transmit the fact to the Holy See, *if they can do so*, even after imparting absolution. The decree of December 9, 1898, dispenses both penitent and confessor only when both are incapable of communicating with the Penitentiaria.
2. Decides a doubt as to the liberty of entering marriage a second time in a case where the death of the first husband is established, not by any definite document giving place and time, but by a general and prolonged rumor admitted without contradiction.

   Alfonso, of Spanish birth, but resident for many years in Cuba, returns to Spain and marries Maria. After six months he leaves for Cuba under pretext of business. For three years he corresponds with his wife; then nothing more is heard of him, until news reaches Maria that her husband, attached for years to the rebel army, is reported killed, although no date or place could be assigned. Nine years after receiving the first intelligence of Alfonso's death Maria marries Phillip, but as she cannot prove the death of her former husband the marriage is not sanctioned by the parochial

and diocesan authorities. The second husband, unwilling to leave his children illegitimate, asks the Penitentiary Apostolic to declare that the reasons alleged for the belief of Alfonso's death, which cannot otherwise be proved owing to the disturbed conditions in Cuba, establish a legitimate title for his marriage with Maria. The S. Congregation, in view of the circumstances, decides in favor of the legitimacy of the second marriage.

II.—CONGREGATION OF BISHOPS AND REGULARS ordains that bishops are to send their letters, recommending religious institutes, directly and privately to the Holy See. The customary way hitherto was to send such letters either through the metropolitan, the ordinary in whose diocese the motherhouse existed, or through the superior of the institute. This, like most letters of recommendation sent through interested channels, frequently prevented full and open expression of individual sentiment regarding the institute, etc., and led to the present legislation.

III.—S. CONGREGATION OF RITES:

1. Feasts, double or semi-double, which have been perpetually reduced to simple rite do not enjoy the privileges of accidentally simplified feasts, but are to be considered as simple from the beginning.
2. Decides that during the daily Exposition of the Blessed Sacrament the *Oratio pro defuncto* (or *defunctis*), for whom the Mass is being said, may not be inserted, after the *Deus, qui nobis;* also that requiem Mass may not be said at any altar within view of the Blessed Sacrament exposed.

IV.—S. CONGREGATION OF INDULGENCES: the Holy Father grants special plenary indulgence for the year 1901 to all who receive Communion on the first Friday of each month, under the usual conditions of contrition, confession, and prayer; also to all who make a pilgrimage to the Church of the Sacred Heart at Paray-le-Monial. These indulgences are applicable to the suffering souls.

V.—S. CONGREGATION OF STUDIES ordains that the chancellor or administrator of colleges or educational institutions whose faculties are dependent on the S. Congregation, transmit to said S. Congregation a copy of all books and issues of periodicals published by professors or others engaged as teachers in the institute, before such publications obtain general circulation.

VI.—PENITENTIARY APOSTOLIC sanctions repeated application of Jubilee faculties in the same case; dispenses from necessity of processions under certain circumstances; allows substitution of other church for the parish church to gain the Jubilee; time of Jubilee extension must be continuous; paschal precept distinct from Jubilee Communion.

PASTORAL RIGHTS IN THE CONDUCT OF FUNERALS.

Qu. Kindly answer the following question at your earliest convenience in the REVIEW. An old man died in my parish, having expressed the wish to be buried in the cemetery of an adjoining parish. I made no objection to this, but asked the immediate relatives of the deceased to have the funeral services conducted in the parish church. They did not accede to my request, but had the services performed in the adjoining church. Had I any right to go to that church and sing the requiem Mass, etc.; or had the other pastor a right to exclude me and appropriate the stipend for the funeral services? It seems to me that the stipend is by right mine, in view of the answer of the S. Congregation to the case of the parish priests of Viterbo and Civita Vecchia, August 11, 1894. S.

Resp. The common ecclesiastical law gives to every responsible person perfect liberty of choice in regard to the place of burial; the same right is accorded to the immediate relatives or heirs of a deceased person.

The performance of the funeral rites, as distinct from the burial, belongs properly to the parish priest within whose jurisdiction the deceased had domicile and where during life he received the ministrations of the Church. For violations of this right redress must be sought of the Ordinary.

In practice the offerings made on occasions of funeral services go to the rector in whose church the functions take place. No

priest has a right to perform parochial functions in the church of another except with the express leave of the rector of that church.

The apportioning of stipends from funerals among the officers who take part in the sacred function is regulated by diocesan statute or by approved custom. If a pastor yields his right (to conduct the obsequies) to another church, attendance at the funeral is for him a matter of courtesy.

In countries where the regulations of the old canon law are in full force there exists what is called the *jus quartae funeralis.* According to the provisions of this law the parish within whose limits the deceased had domicile at the time of his death, receives a portion (one-fourth) of the offering made on occasion of the funeral, whenever the obsequies take place in another parish. In this connection, however, it is to be remembered that the priestly functions at funerals in Catholic countries imply the attendance of the clergy both when the corpse is brought from the house to the church, and when it is carried from the church to the grave. This at times throws the labor of performing the obsequies upon two pastors.

For the rest, the S. Congregation has repeatedly decided that the *probata consuetudo locorum* should be observed. (S. C. C., Sept. 12, 1881, *et al.*)

A NEW TRANSLATION OF RODRIGUEZ'S CHRISTIAN PERFECTION.

There is to be a new English translation of the well-known work on *The Practice of Christian Perfection* by P. Alfonso Rodriguez. Such a translation has been a desideratum for many years, as the existing version is in many ways crude and inaccurate, having been done from a French translation of the original. A special interest attaches to the promised work, not only by reason of the fact that the translation is made from the first Spanish edition of 1612 corrected by the author, but also because it comes from the pen of the late John Gilmary Shea, the historian. The MS. is in possession of his daughter, who has been urged to give it to the public. From a careful perusal of part of

Mr. Shea's work, we are convinced that his version is far superior in accuracy of expression as well as in style to our present translation.

THE BOOK OF THE WARS OF JAHWEH.

Qu. In Father Gigot's *Introduction to Sacred Scripture* mention is made on page 182, of an ancient book entitled "The Book of the Wars of Yahweh," from which, so the author states, the oldest Hebrew songs found in the Pentateuch were mostly taken. I have looked in vain for any explanation as to what this Book of the Wars of Yahweh is or where it may be found. It must surely be interesting reading, since it antedates the Mosaic account. To judge from the reference made to it by Father Gigot, the Hebrews were familiar with it. I was always under the impression that the Hebrew Bible itself was the oldest existing literary monument of the Jewish people, and that there was no written history accessible to us, of the nation anterior to the period of the Exodus. Will you explain the subject, if it admits of any definite light?

Resp. The fact that there existed, at the time when the present text of the Mosaic Pentateuch was written, a collection of songs called "The Book of the Wars of Jahweh," is suggested by a reference to it in the fourth book of Moses, Numbers 21 : 14. There we read a description of the sojourn of the Israelites "in the wilderness that faceth Moab toward the east," where the River Arnon divides the country of the Moabites from that of the Amorrhites. "Wherefore," continues the Sacred writer, "it is said *in the book of the wars of the Lord*: 'as He did in the Red Sea, so will He do in the stream of Arnon.'" The Masoretic text has it: כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת יְהוָה "so it would be said in the book of the wars of Jahweh."

As to the book itself, nothing is known, although conjecture has supplied the two extremes which would make of it a mere fiction on the one hand, or an historic basis of Old Testament writings on the other. Professor Driver says of it: "The book can only have been a collection of songs celebrating ancient victories gained by Israel over its enemies. The poems themselves will naturally, at least in most cases, have been composed shortly

after the events to which they refer. At what date they were formed into a collection must remain matter of conjecture: the age of David or Solomon has been suggested."[1] This assumes that the Book of Numbers, or the portion in which the above cited passage occurs, is an Ephræmitic document, and was rewritten from previous traditions, and collected in the form in which we possess it now, some seven centuries before Christ. Professor Dillmann thinks that "the Book of Wars" existed before the time of David and recorded the history of the conflicts between the Israelites and the Gentile nations, whilst it also contained national chants in use among the people when they marched in battle. He believes that the collection of these national epics and chants was not known in the time of Moses; that is to say that the reference to "the Book of Wars" was inserted in the Book of Numbers by a later writer who copied the divinely inspired acts of Moses for the use of the Israelites.

Father von Hummelauer, S.J., holds the book to be a fiction of the interpreters. This would lead us to infer that the expression in the Book of Numbers is a mere accidental reference equivalent to something like the following: "as we know from the traditional accounts of the wars led by our ancestors against the enemies of the Lord."

Nevertheless it is true that the Mosaic accounts repeatedly suggest the existence of similar "books." Such is the "Book of Jashar," styled in the Vulgate the "Book of the Just" (Jos. 10: 13; 2 Samuel or Kings 1: 18), which appears to have been "a national collection of songs celebrating the deeds of worthy Israelites."[2]

CAN THE SUBDIACONATE BE CONFERRED BY A SIMPLE PRIEST?

Qu. There has been a dispute in our Conference with regard to the power of a simple priest, duly delegated, to confer validly the Sacred Order of the Subdiaconate. Most of us hold that it can be administered only by a consecrated bishop; that otherwise the act would be invalid, as in the case of a priest attempting to ordain

[1] *Introd. to the Lit. of the Old Test.*, p. 114.
[2] Driver, *loc. cit.*

deacons or priests. Others say the subdiaconate does not properly come under the head of "sacred" orders, in the sense that it is a sacrament. Is there any clear decision of the Church on the subject?

Resp. The fact that the Holy See has at times granted to priests who were not bishops the faculty of conferring minor orders and the subdiaconate demonstrates the existence in the Church of the recognized right to do so. The Cistercians enjoyed this faculty by a special privilege during the sixteenth and seventeenth centuries. There is also an Instruction addressed to the Bishops of Tuscany (Lucana) by Pope St. Gelasius, in which the Pontiff insists that they cannot legitimately allow their clergy to administer minor orders or the subdiaconate *without special sanction* from the Sovereign Pontiff in particular cases. This implies that, with such sanction, they may do so.

The Cistercians for a time appear to have claimed the additional privilege of conferring the diaconate, under the plea that it was not, like the priesthood, a sacrament. But there is no certain record in the Roman archives that such a concession was ever made to the Order, whatever may be the value of the pretended Bull of Innocent VIII, which the Cistercians have claimed as authority for such a privilege.[1]

MARSORUM EPISCOPUS.

Qu. In the *Decreta Authentica* of the S. Congregations the terms "Marsi," "Marsorum," "Marsicana" frequently occur as titles. In my Latin dictionary I find: "Marsi, -orum, (1) a people of Latium; (2) a nation of Germany between the Rhine and Ems, etc." On consulting a friend who had the *Decreta* of Falise which contains an *Index Geographicus* we found *Marsicana* and *Marsorum* under one caption, "Marsi au royaume de Naples." Then we went to a map of the ecclesiastical provinces in Italy, and found in the interior of Naples an episcopal city "Marsico Nuovo," but the Latin equivalent given in the Index was "Dioec. *Marsicensis*," not *Marsicana*, as Falise gives it. Going over to the decrees again after that, I noticed both Marsicana and Marsicensis as titles of different decrees. Is this merely a varied form of the proper adjective for the same place

[1] *Cf.* Sasse, *De Sacramentis*, Vol. II, Cap. V, thes. xi.

(or is it a lapse of the scribe), or are there two episcopal cities of the same name? In the latter case where is the one not mentioned by Falise or the dictionaries, and on what principle of Latin etymology do the adjectives form Marsicensis and Marsicana respectively?

Pardon the multiplication of questions, but the matter has become of interest to a good many of us.

Resp. There are two dioceses in Italy answering to the names of Marsi and Marsico, respectively. The former is in the Roman province (Pescina ne' Marsi, Aquila). The decrees bearing its title are headed "Marsi," or "Marsorum." The latter is in the Neapolitan province (Marsico Nuovo, Potenza). The decrees referring to it are headed "Marsicensis," or "Marsicana."

The different style of adjective indicates a reference, respectively, to the *nation* (persons), or to the *country* (district), whence the appellation derives its origin. Thus, *Marsus* (a person) forms *Marsicus*—something belonging to the *Marsus*, from which again is *Marsicanus*, indicating the place of habitation. The ending "ensis" usually indicates derivation from a town's name, as *Marsicensis* from the city Marsico, whilst *Marsicana* suggests derivation from *Marsicus* in the feminine, referring to the Latin "urbs." However, in cases like the present, the different use of the adjective ending may be adopted merely as a means of distinguishing the belongings of two places identical in name, as in the adjective *Albana*, referring to the city of Alba Longa, and *Albensis*, to the town of Alba on Lake Fucino. It is also to be remembered that the ecclesiastical style of appellatives does not always conform to the theological standard of the Augustan age of latinity.

THE TRANSLATION OF JANSSEN'S HISTORY OF THE GERMAN PEOPLE.

We are informed that the Messrs. Kegan Paul, Trench, Trübner and Company, the London publishers of the faulty English translation of the second volume of Janssen's *History of the German People*, have signified their intention of correcting the erroneous passages to which we called attention in a recent criticism of the work. It is proposed to insert revised pages in the unsold copies of the

published translation. This will remove the obnoxious statements about the "sale of indulgences," which the incompetence or bias of the translator had put into the mouth of the author.

Professor Janssen was a Catholic priest who knew how to discriminate carefully between the corruption of churchmen, by which the Church was afflicted during the age which preceded the religious revolt of the sixteenth century, and the incorruptible doctrine of the Spouse of Christ. The so-called Reformation did not effect a correction of the abuses, but emphasized their existence and thus led to the Council of Trent, which brought about a true reform in morals among the clergy and people, and restated in more definite form, not only the disciplinary laws, but also the doctrinal forms of the religion instituted by Christ. Catholic historians have no mission to hide or to minimize the sores of the mediæval reign of simony and its sad consequences which lowered the standard of clerical morality. Their object is rather to show how the Church came forth from the internal struggle gloriously maintaining the doctrine of the Gospels. This Janssen has succeeded in doing, and his translator simply misread the author's presentation of the facts. Some day the enemies of Catholic truth will quote "a Catholic historian" from the copies of the mistranslation, and it is well to make known the fact that the author is not responsible for the errors of the English version in its first issue.

THE CAUSALITY (DISPOSITIVE) OF THE SACRAMENTS.

(A Rejoinder.)

My warm thanks are due to the Editor for his kindness in sending me the advance sheets of Dr. MacDonald's criticism of my article on the Causality of the Sacraments, published in the January issue of the REVIEW, and in affording me an opportunity for reply.

I must first of all explain that my purpose in writing that article was to give an account of the theory of the dispositive causality as expounded by Father Billot, and not to meet the criticisms of Dr. MacDonald's previous articles. They were the occasion of my writing, but refutation was not my main object. Of course there were naturally points of contact, where I could, without turning aside, give

an answer to some of the objections, and I accordingly availed myself of the opportunity; but I had no intention of going out of my way to meet the criticisms.

This is the reason why I ignored the passage quoted from St. Thomas regarding the meaning of "intentional." In my article (p. 35) I explain the sense in which I am using the term, and show from St. Thomas that I am warranted in so using it. But I am quite aware that this is not the only meaning which the words *intentionalis* and *intentio* will bear, and actually do bear in St. Thomas' writings. So in the passage cited from I D. qu. 1, a. 4, qu. 2, St. Thomas, as Dr. MacDonald quite correctly states, uses *intentio* for a *virtus fluens et incompleta in esse naturae*, as he does in other places; for example, *De Pot.*, qu. 6, a. 4. But I may say that the Saint does *not* use the adjective formed from the word *intentio* in 3, qu. 62, a. 3, as Dr. MacDonald would seem to imply in his criticism of my article (p. 202). The word used is *instrumentalis*.[1] Moreover, neither this passage nor that from the Commentary on the Sentences is decisive of anything in the question at issue. They both mean no more than that the sacraments are instruments, but what is the nature of their instrumentality is not suggested. How then does *intentio* come to bear these two meanings? It is simply a case of ordinary analogy. Neither signification is primary, but since the primary meaning of *intendere* is "to stretch" or "direct to," the term *intentio* is applied to the concept of the intellect, because the intellect, in the act of understanding, *intendit in*, directs its attention upon its object. And it is applied also to the instrumental virtue, because it is not in itself complete and stable, but flows from and is *directed* by the principal agent *to* the effect through the instrument. When we say that the sacraments are intentional causes of grace, or intentional instruments, we do not mean merely instrumental, but instrumental in a special way, and the word is used in the former of the senses explained above. But while I maintain that the use of the word by St. Thomas warrants our employment of it in this sense, I do not in the least pretend that St. Thomas explicitly applies it to the sacraments. He nowhere says that the sacraments are intentional causes of grace, just as he nowhere says that they are physical causes. The terms used by St. Thomas to ex-

[1] I cannot recall one instance of the adjective *intentionalis* used in this sense by St. Thomas; but there is no reason why he should not so use it, and there may well be such instances.

press the causality of the sacraments are always either *instrumentalis* alone, or *instrumentaliter dispositive*, or some equivalent, as *instrumentum disponens*, etc. But the nature of the instrumentality which St. Thomas attributes to the sacraments warrants us in giving to it the name intentional, in the sense of pertaining to the order of cognition. This is our position.

Dr. MacDonald, however, declines to accept intentional as distinct from physical or moral cause. It is true that I have conceded that the division of efficient causes into physical and moral causes is adequate, if by a physical cause is meant a cause whose activity and effect are real; but a careful reading of the passage in my article will show that I held this use of the word physical to be inaccurate.[2] The nature of an efficient cause must surely be determined not only by the mode of causation, but also by the nature of its activity, for the activity is the formal part of an efficient cause and specificates it; and the effect varies specifically according as the nature of the activity differs. Physical and intentional causes are alike in so far as they immediately produce or help to produce a real effect; but since the activity of an efficient cause may belong either to the physical or to the intentional order, we must regard intentional cause as a species of efficient cause distinct from physical.

But in his next paragraph Dr. MacDonald would seem to deny the existence of such a thing as activity of the intentional order. As I understand his argument, he maintains that the spoken word is the efficient physical cause of the concept, which is a physical, spiritual entity; though how "the spoken word" manages to creep into the conclusion is not very evident, as this is absolutely its first appearance, for there is not even a distant allusion to it in the antecedent. The spoken word is in no sense the physical cause (even instrumental) of the intellectual concept. In the spoken word we must distinguish two aspects: first, the physical sound; secondly, the power which the sound has of representing an object. This power is intentional and is derived from the instrumental virtue which the sound receives from the intellectual being using it to represent and convey his concept. The process which terminates in the production of the intellectual concept is as follows. The physical sound causes a physical impression

[2] Here I must remark that productiveness is not the distinctive note of the physical cause, or even of the efficient cause. It is the common note of all causes. All causality is productive, and an unproductive cause is inconceivable.

upon the organ of the sense, and there the physical causality of the word entirely ceases. Through this physical impression upon the organ, an intentional image is formed in the external sense, and is then reproduced in the phantasia. The phantasm, or sensible image in the phantasia, is presented to the *intellectus agens*, by which it is illuminated and the *species intelligibilis* (or *intentio intelligibilis*) is abstracted from it (I, qu. 85, a. 1, ad 4); the *intellectus possibilis* receives the *species intelligibilis* (or *species impressa*), and informed by it produces in itself another intentional representation of the object, the *verbum mentis*, or concept, the *intentio intellecta* (*Contra Gent.*, I, 53).[3] So far, then, we have the intellectual concept of the external object, which in this case is the spoken word. But the word is a sign, representing something else. The intellect, therefore (supposing that it is aware of this connection between the sign and the object represented), passes from the knowledge which it possesses of the word, to the knowledge of the object represented by the word. Now the intellectual concept, considered as an act of the mind, is undoubtedly a spiritual physical entity; but its adequate physical cause is the intellect informed by the *species impressa*. The spoken word is in no sense its physical (even instrumental) cause; it merely sets the process in motion. But in its representative character, the concept belongs wholly to the intentional order; and in this order the spoken word may be considered its remote cause. The word represents the object; the intentional sensible image in the external sense and in the phantasia represents the word; the concept represents the phantasm. In no case, however, is the representation physical, that is, resulting from a similarity of the physical nature or physical qualities. And to consider the spoken word in particular, it is clear that it bears no physical resemblance to the object which it signifies. All its representative power is derived from its selection by an intellectual being to represent the object, and its use for that purpose. It thus receives from the intellect of the speaker a *vis spiritualis* which is of the inten-

[3] The *species impressa* is defined by scholastic philosophers to be the intentional representation or image of the object, which must be impressed upon the *intellectus possibilis*, to constitute the proximate and complete principle of the act of understanding: "Similitudo intentionalis objecti, quae imprimi debet in intellectu possibili, ut constituatur principium proximum et completum intellectionis;" and the concept or *species expressa* is defined as the intentional representation or image of the object, produced by the mind: "intentionalis similitudo vel imago rei intellectae per mentem genita."

tional and not of the physical order. This is the *vis spiritualis* of which St. Thomas speaks in 3, qu. 62, a. 4, ad 1. And it is by means of this *vis spiritualis* of the intentional order, that according to St. Thomas, the external, material sacrament acts instrumentally upon the soul; for (in addition to his teaching, *loc. cit.*) he says in *Qq. DD. de Veritate*, qu. 27, a. 4, ad 2: "This action [of the sacrament] reaches the soul itself spiritually, inasmuch as *it is perceived by it in the intellect as a sign* of spiritual cleansing—haec actio . . . spiritualiter attingit ipsam animam, inquantum ab ea percipitur in intellectu ut quoddam signum spiritualis mundationis." This efficacy therefore rests entirely upon *intentional representation* and belongs wholly to the order of cognition, *i. e.*, to the intentional order. And it is to be observed that St. Thomas is here speaking not of the sacramental action as such, *i. e.*, the action of the sacrament as a divine instrument and *practical* sign of spiritual cleansing, but of the action proper to it independently of its instrumental virtue in the sacramental order, *i. e.*, as a *speculative* sign. It is because it possesses in the natural order this intentional power and efficacy, that St. Thomas[4] considers it an appropriate instrument—"conveniens instrumentum" for the production of grace in the supernatural order "quia sacramenta *significando causant*."

Mr. MacDonald asks what essential difference there is between Fr. Billot's theory and the theory of the moral causality of the sacraments. (I prescind from the question of the comparative ages of the two theories.) The great and essential difference is this, that in Fr. Billott's theory, the sacraments are efficient, instrumental, dispositive causes of grace; but in the theory of the moral causality they are not efficient causes at all, for they exert no activity. Their causality is entirely *per modum objecti*, for the sake of which the physical intelligent agent produces a physical effect, and is therefore final causality.[5] And if they are not efficient causes, they cannot be instrumental causes of grace. Moreover, the actual reception of a valid sacrament cannot be the right and title to grace, for the reception is transient, and, when the administration of the sacrament is completed, is already a thing of the past. But the title remains after the sacrament has been received in at least five of the sacraments. In the three which confer a character, it is absolutely permanent; in Extreme Unction it

[4] *Loc. cit.*, ad 13.

[5] *Cf.* Billot, *De Sacramentis*, I, pp. 51, 52, 102 ff.

remains as long as the danger of death continues, and in Matrimony it exists until the marriage bond is broken by the death of one of the parties to the contract. Also in Penance, validly received, the title continues until the actual remission of sins, whether that takes place at once in the worthy reception of the sacrament, or is deferred until some future time through the unworthiness of the recipient. The title to grace therefore cannot be identical with the actual reception of the sacrament, but is its immediate effect.

And now I must make a protest. Dr. MacDonald grants that the active causality of the initial cause is sufficient to make it a real cause of the ultimate effect when the necessity which it brings about is physical. But he continues, "If it be of the moral order then the initial cause has only a moral causality in relation to the ultimate effect." Now to introduce the terms "moral," and "moral causality" and to apply them to the theory under discussion, is merely to confuse and obscure the issue. The necessity is *intentional* and is, moreover, as real as is any *physical* necessity. It is not the physical nature of the necessity, but its *reality* that forms the connecting link between the initial cause and the ultimate effect. Hence the parity between the dispositive causation of grace and human generation holds good, at least on this count. I say, "at least on this count," for Dr. MacDonald attacks it from another quarter. He would argue (as, indeed, Fr. Billot objects against himself) that because the *semen* is not the dispositive cause of the son's soul, so *a pari* the sacrament would not be the dispositive cause of grace. In reply to this, I would remark, first, that this is not Fr. Billot's illustration or parity, but St. Thomas', in that passage of the *De Potentia* where he teaches the instrumental dispositive causality of the sacraments. "Cum sacramenta justificare dicantur instrumentaliter et dispositive, solutio redit in idem cum solutione praedicta."[6] Secondly, Dr. MacDonald has given us the negative conclusion of the parity. What would be the positive, arguing from the admitted fact that the *semen* is the instrumental dispositive cause of the *son?* I presume it would be that *a pari* the sacrament is the instrumental dispositive cause of the man possessing grace, as such. And this is precisely what Fr. Billot, at the beginning of his reply to the objection, suggests that we should say, if the terms were used with rigorous accuracy, since only subsistent things are, strictly speaking, produced; and, therefore, since grace is an accident, it is more

[6] *Qq. DD. de Potentia*, qu. 3, a. 4, ad 8, coll. cum ad 7.

correct to say that "homo fit secundum gratiam," than "gratia fit," as St. Thomas also maintains in 1ª 2ªe, qu. 110, a. 2, ad 3. Then waiving the point of the strict accuracy of the terminology, Fr. Billot goes on to show that the objection does not hold, on account of the evident disparity between the soul and grace. Dr. MacDonald replies that his reasoning, "if valid, would prove too much—for Fr. Billot. It would prove that the sacrament is an instrumental cause of grace, and not merely of a disposition which is a right and title to it." But this is precisely what Fr. Billot teaches, viz.: that the sacraments are instrumental causes both of grace and of the disposition necessitating it; they are perfective causes of the disposition, and dispositive causes of the grace. But of this more later. Dr. MacDonald holds that the reasoning is not valid. Fr. Billot's argument is this: the soul is a subsistent entity, and therefore that which is a cause only of the infusion of the soul into the body is not a cause of the soul itself. But it is the nature of grace to inhere in a subject, and therefore that which is the cause of the inherence of grace in the soul, is a cause of grace itself.

Dr. MacDonald's answer is a denial of the assertion made respecting grace, on the ground that if it were true, "the accidents could not even by a miracle remain in the Eucharist, seeing that the fact is that they are not in a subject." To this I reply, first, that at least *aptitudinal* inherence is of the essence of all accidents without exception; so that no accident can exist, in the state which is natural to it, and apart from a miracle, without *actual* inherence. This of itself is quite sufficient to justify the conclusion that whatever is the cause of the inherence (*quod insit*) is the cause of the accident itself (*quod sit*). Secondly, the parity here instituted between grace and the accidents of the bread and wine in the Holy Eucharist must be denied; and this for two reasons: (1) that we are now considering the cause of the *first production* of grace, while the discussion on the accidents in the Holy Eucharist refers to their *perseverance in existence* after they have been separated from the substantial subject *in which they have hitherto existed.* These are two very different questions. Actual inherence is required in the first production of *all* accidents, even of dimensive quantity, whatever may have to be said of their perseverance in existence *after* their first production. Therefore, again, that which is the cause of an accident "quod insit," is also its cause "quod sit." (2) While the accidents in the Holy Eucharist, taken collectively, exist without a substantial subject, yet the accident of quality alone

can by the power of God subsist independently of all subject, and all the other accidents inhere, *of absolute necessity*, in the quantity as in their subject. This is the doctrine of St. Thomas in the *Summa*, 3, qu. 77, a. 2, where he says, "We must of necessity say that the other accidents which remain in this sacrament are in the remaining dimensive quantity of the bread and wine, as in their subject;" and this for three reasons, the principal one being that otherwise they would not be individuated, for all accidents receive their individuation from their subject, except quantity, which is itself a principle of individuation of itself. And since only individuals can have real existence, the other accidents cannot, even by a miracle, exist independently both of substantial subject, and of dimensive quantity. If then the substantial subject is removed, they must of absolute necessity inhere in the accident of quantity, from which alone they can receive individuation. Hence actual inherence pertains to the essence of all accidents except dimensive quantity (whose essence, however, necessarily includes aptitudinal inherence). And since grace is not material quantity, but a spiritual quality, actual inherence belongs to its essence: and therefore the cause of its inherence (*quod insit*) is also the cause of the grace itself (*quod sit*). If it is the adequate cause of the inherence it is the adequate cause of the grace; if the adequate cause, whether principal or instrumental, perfective or dispositive, of the inherence, it is in the same degree the inadequate cause of the grace.

Dr. MacDonald concludes this note by observing that grace is a real physical entity and must therefore be produced by a physical cause. This is quite true. God is the physical cause, the sacraments being an intentional cause disposing the subject for the reception of the form.

With regard to Dr. MacDonald's inability to see the difference "between the way in which, according to Fr. Billot's view, Baptism confers grace, and the way circumcision conferred it on the Israelitish child," I need not do more than refer him to thesis 9, p. 122 ff. of Fr. Billot's work on the Sacraments, and especially to § 3, p. 126: as the difficulty seems to arise from an impression in Dr. MacDonald's mind that the sacraments of the Old Law were *efficient causes of grace* "*ex opere operato.*"

My critic, in commenting upon the second part of my article, which deals with St. Thomas' view of sacramental causality, commences with the remark that the mind of St. Thomas is not to be gathered from his *obiter dicta*. I presume that these words are in

reference to the explicit teaching of the *De Potentia;* otherwise this exceedingly strong argument would be completely ignored. But it cannot be thus airily waved aside. Whether it is an *obiter dictum* or not, it is a clear indication of what was St. Thomas' mind on the subject in the last years of his life. But it is by no means an *obiter dictum.* It is the principle by which he solves an objection brought against the thesis which he is *ex professo* sustaining. Neither the objection nor its solution can be called an *obiter dictum;* and, therefore, the principle upon which the solution is based is not an *obiter dictum.* The argument is, therefore, still to be met.

The fact that St. Thomas teaches the dispositive causality of the sacraments in the Commentary on the Sentences is accounted for on the ground that he is "following the lead of the Master whose text he is commenting." But the fact that he was commenting upon the Master of the Sentences did not impose the obligation of following the lead blindly and servilely, and of having no opinion of his own. St. Thomas did not so understand his duty, as is clear from, for example, I. D. 17, qu. 1, a. 1. There is absolutely no warrant for supposing that St. Thomas was less independent in his views in the Commentary on the Sentences than in his other works. In fact, may I not ask, is not this remark of Dr. MacDonald's just a little unworthy?

But against the teaching of the Sentences, Dr. MacDonald sets two passages from later works, as a proof of growth and progress in the Angelic Doctor's view of sacramental causality. I must say that the choice is singularly unhappy. The first quotation is from *Q. D. de Gratia,*[1] a. 4, ad 2. When the reader has read this passage, I would ask him to read also ad 3, ad 9, and ad 12, and then to judge whether development or change has taken place. There the Saint explicitly teaches the dispositive causality: "Sacramenta dicuntur esse causa gratiae per modum instrumentorum disponentium," etc. I cannot imagine how these explicit statements (which here, certainly, cannot be called *obiter dicta*) can have escaped Dr. MacDonald's notice, especially as I quoted them in my article (p. 45). Of course, the passage cited contains nothing inconsistent with the dispositive causality, which St. Thomas teaches immediately afterwards. No particular mode of instrumental causality is alluded to. And if the passage from *De Veritate* is no proof of development, neither can the quotation from the *Summa* be such (3, qu. 62, a. 1., ad 2); for

[1] *Qq. DD. de Veritate*, qu. 27.

these two quotations are parallel passages. In each St. Thomas teaches (1) that the sacraments are instruments of grace; and (2) that like other instruments they have a twofold action, one instrumental, derived from the principal agent, and one which is their own.[8] Hence if the passage from *De Veritate* is no evidence of development and change of view on the part of St. Thomas, and that, I say, it cannot be, for in the same article he teaches the dispositive causality most distinctly three several times,—if this passage is consistent with the dispositive causality in the *Quaestiones de Veritate*, how can it be inconsistent with it in the *Summa?* And how can the parallel passage from the *Summa* be legitimately adduced as proof that St. Thomas had abandoned the dispositive causality, and had "progressed" to the perfective? Moreover, I have shown in my article (pp. 41-2) that the dispositive causality is presupposed by and implied in the doctrine of the *Summa*.

This leads me to another but kindred matter. One of the points which Dr. MacDonald attempts to make against me, and which he naturally looks upon as very important, is that if the dispositive causality were true, the sacraments would not be instrumental causes of grace itself. St. Thomas did not think so. In his article 4 of qu. 27, *De Veritate*, upon which Dr. MacDonald relies, he repeats time after time that the sacraments are the instrumental causes of grace; and the conclusion of the body of the article is, "Sacramenta novae legis sunt causa gratiae quasi instrumentaliter operantia ad gratiam." And yet he is at the same time teaching and insisting upon the dispositive causality,—"Sacramenta dicuntur esse causa gratiae per modum instrumentorum disponentium" (ad 3). Now if words have any meaning, this means that the sacraments are the dispositive instruments, or the dispositive instrumental causes of grace; and I ask, is a dispositive instrument an instrument, or is it not? Is a dispositive instrumental cause an instrumental cause, or is it not? If it is, as it surely is, then, although the sacraments are only dispositive instrumental causes of grace and not perfective, they are, in the opinion of St. Thomas, instrumental causes of grace. I showed in my article that the perfective cause of a disposition necessitating the ultimate effect is necessarily the dispositive cause of that ultimate

[8] There is the addition in the second quotation, that the instrument does not perform its instrumental operation, except in the exercise of its own natural operation;—a point which does not affect our question, except in so far as it makes for us when we come to treat of the intentional causality, and which is, of course, implied in the quotation from *De Veritate*.

effect; so there is no need to go over that ground again. But I do think that such a sentence as the following ought not to have been written: "Fr. Billot holds that the Sacrament of Baptism is the instrumental cause, *not of justification*, but of a disposition in the soul which is a right and title to justification."[9] Father Billot does not hold this, and no such statement can be found in his book. What Father Billot holds is that the Sacrament of Baptism is the instrumental cause of a disposition in the soul which is a right and title to justification, and *therefore is* the instrumental cause of justification itself.[10] It would be absurd to call a disposition an instrumental cause. Its causality does not belong to the efficient order, but, by reduction, to the order of material causes, inasmuch as it prepares the subject for the reception of the form; the complete material cause being the subject informed by the disposition. If the disposition not merely renders the subject capable of receiving the form, but necessitates it, the efficient cause of the disposition is connected by causality with the ultimate effect; so that the principle "causa causae est causa causati" is applicable.

As for the Council of Trent, there is not the slightest discrepancy between its teaching and the theory of the dispositive causality. One says equally with the other that the Sacrament of Baptism is the instrumental cause of justification; and I show in my second article[11] that the dispositive causality is in much closer harmony with the Council of Trent, as well as with the Council of Florence, than is the physical. Superficial interpretations are not always the most perfect, and often turn out to be wofully defective.

These are the remarks that have occurred to me to make upon Dr. MacDonald's criticism of my article. And if they have extended to an inordinate length, my apology must be that criticism and objections can generally be expressed more briefly than their answers, and therefore it has been impossible to compress the reply to six pages of criticism within a like compass.

English College, Rome. CHARLES J. CRONIN, D.D.

[9] P. 200. Italics mine.

[10] It may be said in defence of the sentence quoted above, that it is a legitimate deduction from Fr. Billot's words. That is a matter of opinion; but, as the sentence stands, it implies, and the reader cannot but believe, that this is the explicit teaching of Fr. Billot, which is anything but true.

[11] Want of space has prevented the appearance of this second article, which was in hand in time for publication in our last number, and before we received this rejoinder to the criticism of Dr. Cronin's first article.—EDITOR.

THE TREATMENT OF STRANGERS IN OUR CHURCHES.

The following communication, sent to us by a leading member of our hierarchy with the suggestion to publish its substance, will explain itself. The writer's complaint, addressing itself to the Bishop as a friend, is not exaggerated. A little thought on the part of those in charge of churches, about the position of strangers who ought to be made welcome in the House of God is likely to remedy the inconvenience frequently experienced by Catholics away from their homes in these days of much travel.

"*Right Reverend Dear Bishop*—: . . . I spent part of the summer in Canada, visiting Montreal and Quebec. This causes me to make the request that, if ever you have the opportunity, you mention to other bishops what a boon they would confer on travelling Catholics if they recommended to their parish priests the custom of announcing on a card in the vestibule or at the church door the hours of Masses on Sundays and holydays, and of confessions.

"At the risk of appearing to be critical I must also add that there ought to be some rule in our churches by which strangers may find seats. I have had the most trying experience in this respect, and that in the Eastern States where we are supposed to be in the forefront in church management. On one occasion recently, being in a strange place, I went in good time to ascertain the hours of service, etc. There was no indication or notice near or in the church to dispel my ignorance, and I felt reluctant to ring up any one for such trifling information at the parish house. By dint of coasting about the premises and asking stray passers-by I learnt the hour for Masses, and was told that a beadle or usher was usually at the High Mass to give out seats. Imagine my horror, when the sexton summarily marched a band of us up into the organ-loft and lodged us in front of the choir singers, who seemed to take advantage of the human barricade which shielded them from the preacher, to have a chat during the sermon. Looking down from our lofty position we saw rows on rows of pews empty. I had made a mild protest on first realizing our situation, so as to get downstairs again, but it was without avail. One of the party walked straight out. I think he was a Protestant, but I know he did not come to our church through mere idle curiosity; probably he was in the habit of going to some church on Sundays. At all events we felt much mortified when we reflected that the Protestant churches not

only announce conspicuously the hours of service, but also display the 'Everyone welcome; seats free.'

"Even here in ——, whenever I go to the country, I never know whose pew I am entering; and as I sometimes have a non-Catholic friend with me whom I would gladly see edified and attracted by our service, I find it positively mortifying to miss any sort of provision for strangers.

"I beg your pardon, dear Bishop —, but, if you can use your influence, please do something to have some general plan introduced by which strangers may be able to know the hours of Masses, and to have some decent arrangement made to seat those who have no rented pews, but are quite willing to pay their way to the Kingdom of Heaven.

"One of the most delightful experiences I recall is that of having attended Mass one Sunday in a small church at Franklin Furnace, Sussex Co., N. J., where the people, strangers as well as members, were made to feel that they were in the House of their Father and welcome. A similar recollection of being allowed to say one's prayers in peace I carried with me from a visit to the Catholic Summer School on Lake Champlain, one day last August. . . .

"Believe me, etc.,

"A. —."

PURE ALTAR WINE.

(Communicated.)

The decisions of the ECCLESIASTICAL REVIEW on the many and important questions treated in its pages have for us priets a *quasi ex cathedra* character. I would therefore respectfully suggest that the learned Editor say a word for our guidance and peace of mind on that much discussed question, *vinum de vite*. In the meantime I take the liberty of giving expression of my own view in the matter. Since the publication of Dr. Mooney's interesting and disquieting articles on this subject many priests, to use Father Power's words, have been in an unpleasant frame of mind. I am not one of them. I have read the Doctor's papers and, I think, carefully; yet I must say they produced in my mind no very great unpleasantness, or qualms of conscience; not, be it understood, because of laxity of views on this all important matter, but because of the way I look at it. And this is the way.

It is a canon of interpretation always and strenuously insisted on

by us that the words of Sacred Scripture, the words of Jesus Christ, and of His Apostles are to be understood in their ordinary significance, in their plain, literal sense, except where the context forbids it or an evident absurdity would follow. And what is said of the words of Christ and His Apostles must be said also of their actions. This rule of interpretation is rigidly adhered to by us and no place more rigidly than where treating of the Sacraments. "Except a man be born of *water*," etc.; "Except ye *eat* the *flesh* of the Son of Man," etc.; "This is my *body*," etc.; "Whose *sins* you shall *forgive*," etc.—in these and all like cases we maintain that the words of our Blessed Lord must be understood in their plain, ordinary, universally accepted meaning, because He wished that they be so understood; because, as was His wont, He used language and performed works *juxta communem hominum sensum*, and *more humano*. Now let us apply this to the case under discussion. True, the word *vinum* does not occur in the Latin edition of the New Testament. St. Matthew uses the word *generatio*, and St. Luke, *genimen vitis;* but few will deny that the word *vinum*, wine, conveys the same meaning as the *generatio* of St. Matthew, and the *genimen* of St. Luke. And so we find in our works on theology the word *vinum* used by all our authors where they treat of the institution of the Holy Sacrifice.

Now what is wine? What *juxta communem hominum sensum*, does the word signify? Does it mean that the *generatio vitis*, until it be treated, analyzed, and its strength and purity demonstrated to a mathematical nicety, cannot be considered wine and valid matter for the Mass? Let any priest who is careful and conscientious—and it is to be hoped that all priests are—in procuring altar wine, give a glass of it to an ordinary good judge of such commodities and ask him what he thinks of it. I am confident that his answer will be that it is a good article, good wine. And I would say, it is therefore, valid matter for the Mass. Would our Blessed Lord, if He were present, say otherwise? I am confident He would not.

To say that the wine we use for altar purposes, the wine used throughout the entire Christian world on thousands of thousands of altars, must be of a nicely defined grade of strength and purity, and that, too, under pain of rendering the Sacrifice null, is to my mind equivalent to saying that our Blessed Lord in the greatest of all His works requires conditions which may well be called impossible. It would, moreover, be a source of the most harassing and disquieting state of mind regarding the past and leave us without the shadow of

security for the future. Personally, I cannot conceive our Blessed Lord requiring such conditions. On that ever memorable night when He took the Cup in His adorable hands and performed the stupendous miracle of changing its contents into His own most Precious Blood, saying to His disciples, "Do this in commemoration of me," was it His wish, His mind that the wine to be used for that tremendous act must, as I have said, be of an exact and defined grade; and failing this, notwithstanding they and their successors in all time and in all places might use the words of consecration—His own words, still there would be no consecration, no transubstantiation, no sacrifice, but, on the contrary—horrible to think!—blasphemy and idolatry (material) on the part of the priest, idolatry on the part of the people! Such a thought I cannot conceive, and when I find the question so much debated of late I cannot help thinking that there are in the world yet persons who strain at a gnat and swallow a camel. From what I have said my personal view in this matter may be easily seen. Briefly it is this: A priest should ever keep before his eyes the tremendous work of offering in sacrifice the Eternal Son of God. This thought cannot but compel him to use the utmost care and prudence in securing and guarding valid matter for the Sacrifice of the altar. If he use this care and prudence, then no matter what may be said or written about the danger of no sacrifice, I would say of such a priest, *non inquietandus*. B.

St. Louis, Mo.

Resp. If a priest is to use the utmost care and prudence—as our correspondent admits—in securing and guarding valid matter for the sacrifice of the Mass, then he surely cannot accept any sort of liquid that goes by the name or with the taste and flavor of wine. He is to make sure that the wine used for the Holy Sacrifice is the mature juice of the grape (*generatio* or *genimen vitis*); and reverence for the holiness of the mystery involved forbids any adulteration even where it is clear that the substance of the grape-juice is actually in the wine. This is what Dr. Mooney contended for. Just as we would argue in behalf of clean linen on the altar, though linen is what is prescribed, so we advocate pure wine, though only wine is essential.

ANNIVERSARY OF DEDICATION OCCURRING ON ST. PATRICK'S DAY.

Qu. What Mass is to be celebrated this year in St. Patrick's Church on the 17th of March, which happens to be likewise the anniversary of the dedication of the church? or do we follow simply the diocesan *ordo?*

Resp. According to a decision of the S. Congregation of Rites (Lucan., December 15, 1632, n. 598), "Festum Consecrationis prius agendum ut dignius, festum vero Titularis transferendum in diem proxime sequentem non impeditam." Hence, if the church is *consecrated*, the Mass on March 17th is that of the anniversary of the dedication. The feast of the Titular St. Patrick is transferred to the next day, March 18th, and St. Gabriel is transferred to March 23d.

If the church is merely blessed (dedicated), the anniversary is not celebrated.

THE TEMPORAL SOVEREIGNTY OF THE SUPREME PONTIFF.

Qu. In view of the renewed interest presently shown towards the question of the temporal sovereignty of the Pope it may seem to some of your readers, as it does to me, that the time is ripe for further stimulating the discussion about the justice and necessity of the Pope's territorial independence. The recent change of ruler of Italy, the agitation of the temporal power in the secular prints on the occasion of the Vatican address of the Duke of Norfolk, the early dissolution of the Dreibund, and the convincing presentation of this Catholic claim by Archbishop Ireland in the March *North American Review*—all point to the timeliness of keeping this question squarely before the public. A decided step in this direction would be the awakening in our people of an intelligent demand for the restoration of the Papal rights, by public lectures and the distribution of literature on the subject. Is there not here a fine instance of what the proposed Catholic Federation might lend itself to? Does not such a question also point the need of a closer organizing of Catholic Truth Societies? This leads me to the question which suggested my writing you, viz., to ask you if you know of any popular presentation of the subject in pamphlet or leaflet form, sold in quantities at a nominal cost, for dis-

tribution among the people. If any such treatises are printed I would like to see copies put into the hands of the leading spirits of the various societies of our parishes, with the object of getting them to make the arguments their own and discussing the topic at early meetings of their societies, confraternities, sodalities, etc. In this way the question would be brought home to our own people, who in turn would pave the way for further action as conditions might suggest and our superiors might direct. At any rate it is high time something were done to redress the wrong done the Church and her visible Head, who has never ceased to protest against the grievance and never can. The great Catholic body in America may not be silent towards, or seem to acquiesce in, the imprisonment of the Vatican.

Permit me to say that an article in the New York *Independent*, for February 14th, is not without its significance in this connection. I mean Mr. Crawford's article, which reads somewhat like a well-arranged counterblast against the growing disposition everywhere discernible to deal fairly with the Catholic demand. It is here, as so often in the *Independent* when treating Catholic topics, the voice of Jacob but the hand of Esau.

If you can inform me of any popular treatise on the temporal power you will do a favor to many besides your correspondent.

Resp. We could not recommend anything better just now, on the subject of the temporal power, than the article by Archbishop Ireland in the March number of the *North American Review*. It is a direct, logical, and brief statement of the merits of the case, and is calculated to bring home to the average intelligent and unprejudiced mind the justice of the Pontiff's claim to temporal independence, and, therefore, to territorial rights, which alone could guarantee such independence.

To some it will appear surprising to see the Archbishop's plea put forth with such clearness and apparent sincerity, when they recall the general impression that prevailed ten years ago regarding the outspoken prelate's attitude towards this same question. He was then said to have prevented its discussion in the American Catholic Congress, not only as untimely, but as useless also. The files of the *Northwestern Chronicle* of that period, and of its friend, *The Independent*, hold the records of these impressions; but they may not have been reliable.

As to what the Truth Societies might do in the matter, that will depend on the leaders, of whom Archbishop Ireland is, undoubtedly, the most consistent and fearless.

EXPOSITION OF THE BLESSED SACRAMENT IN HOLY WEEK.

Qu. 1. Should the Blessed Sacrament in places which enjoy the privilege of perpetual exposition, be put in the tabernacle on Holy Thursday, after Mass? If so, with Benediction, that is, the *Tantum ergo* sung and *Laudate?*

2. May the Blessed Sacrament be exposed during the whole of Holy Week?

3. In case the Blessed Sacrament is not exposed on Good Friday, may it be exposed on Holy Saturday, with the chant of the *O salutaris?*

4. May two lunettes and two monstrances be used to change the large Host, using alternately and changing at some time outside Mass, or at Mass?

5. May the monstrance be placed on a shrine-pedestal, about three and a half feet wide, ornamented to the extent of our ability?

6. We light the six wax candles at Mass, and at Benediction we have usually twelve wax candles; besides these we light *all* the time six common white candles, making twelve constantly burning. Are these considered *rubrical* lights, or may they be omitted? It is not a question of economy so much as of utility. Our chapel is quite small and the summer here is intensely hot, so the fewer lights the better, and at night the heat of twelve lights is very noticeable. Still I do not want for these reasons to see our Lord without all that should be His in His sacramental life.

7. What number of a congregation would justify our having Holy Week services, as we could not have them in full? We are over one hundred in family, counting our two convents, both using the same chapel—about sixty colored children and thirty Sisters in one house, and thirty white deaf-mutes and four Sisters in the other who use an annex to the chapel. We have the permission, but our chaplain says he hardly knows what to do. Not one of us can go out, as we not only have our Adoration to keep up, but a large steam laundry also. Except for Mass on Holy Thursday and a sermon on Good Friday we never have anything in Holy Week.

Resp. 1–3. Both the rubrics and the decisions of the Holy See prohibit *public* exposition of the Blessed Sacrament during the *Triduum sacrum* of Holy Week. Although Mass may be said by special permission in private chapels, it does not follow that Benediction may be given under like circumstances. Hence, where there is continuous exposition of the Blessed Sacrament up to the last days of Holy Week, it would be most in conformity with the rubrics and the spirit of the Church to replace the Sacred Host in the tabernacle (with the usual Benediction) on Wednesday evening, *i. e.*, first Vespers of Holy Thursday, and not to expose It again until Saturday after the Alleluia of Vespers.

4. It is contrary to the spirit of the liturgy to change the large Host outside Mass, except in case of necessity. There may be two lunettes or monstrances, provided the Sacred Species is consecrated and replaced within the prescribed time—each week or at most within two weeks.

5. The general law regarding the location of the tabernacle is that, in cathedral churches there is to be a separate altar (not the main altar) for the tabernacle of the Blessed Sacrament. In parish churches and chapels the tabernacle of the Blessed Sacrament is to be on the main altar—"in parochialibus et regularibus debet esse regulariter in altari majori tamquam digniori." So-called sacramental altars are tolerated.

6. Six wax candles would suffice under the circumstances.

7. No definite number of persons is required to be present at the sacred functions to justify their performance. The fact that a community is regularly and necessarily prevented from attending the celebration at the parish church would seem to be sufficient reason for having the functions separately, although they are accounted parochial privileges. In any case, the privilege to have them performed in private churches or chapels is granted only under the condition that the ceremonies can be performed with requisite decorum and without mutilating the prescribed rubrics.

WHAT OF THE LEAKAGE?

(Communicated.)

The missionary movement which seeks to win our separated brethren to the true fold of Christ is a sign of wholesome activity in

the Church in America, and a token full of promise. No one having the weal of souls at heart can wish it anything but Godspeed. Yet while awakening our zeal in this direction, and putting forth efforts for the conversion of America, the fact that all the while there is a serious leakage going on within the Church and here in these United States of America, seems to rouse little alarm despite the note of warning which has repeatedly been called of late in order to rouse the attention to the neglect in the Church. Those whose view of things is always tinged with rose-hued optimism, and who see nothing but prosperity and triumph for the American Church, would do well to ponder over the recent words and actions of Cardinal Vaughan, who, realizing that the Church in England has been yearly losing thousands of young men, has deemed it necessary to inaugurate special measures to check the evil.

At the Chicago Catholic Congress, in the midst of a chorus of optimism and self-gratulation, Miss Elder had the courage to run violently counter to the fulsome tide of self-complacency over the progress of the Church here, and to call attention to the shadows in the picture. It was the sole discordant note; it fell with chilling effect upon the fervid enthusiasm and flush of the occasion, and was repelled and decried accordingly. One of the disadvantages of these conventions is the immense amount of noise they make with little practical good as the result. Perhaps Miss Elder's statement of loss and leakage was somewhat overdrawn and caustic; nevertheless, there was a color and basis of substantial truth to it, which on any occasion but a love-feast might have gained it a patient hearing and endowed it with a wholesome impressiveness.

One might expect, *a priori*, that the Church in America needs great vigilance to hold her own. The materialistic spirit is strong in this young giant of a nation, naturally intent on developing its resources and expanding its trade. Industrial and commercial competition is nowhere so keen as in the United States. The struggle for existence and the strife for wealth are nowhere so intense and absorbing as here. Pastors of souls, in manufacturing towns, need not prod their memories to recall how many men are absent from Mass for half or more of the Sundays of the year, simply because their livelihood compels them to work on the Lord's Day. Religion, therefore, has much to do to hold her ground with the distracted and overworked masses in cities and industrial towns. There is a constant gravitation

towards neglect of religious duties arising from the stress of our industrial life, from the reaction tending to make Sunday as well as Saturday night a time of complete relaxation and rest, if not of dissipation. Materialism and commercialism breed religious apathy and practical indifference. The all-pervading, subtle influence of indifferentism prevailing among non-Catholics is another foe to be reckoned with. Here, then, are two factors, two environments of the Church, accentuated in our country, factors which, apart from the drink evil, the passions of youth and inherent human frailty, may be taken, a *priori*, to militate strongly against practical Catholicity.

Do the facts bear out this assumption? Is it not the experience of pastors and assistants in every large town, who are watchful shepherds, alive to conditions, that there is a formidable leakage from the faith, chiefly among young men. Mixed marriages work notorious havoc in the ranks of Catholics. Every hospital and prison chaplain knows the long roll of those who have neglected the Sacraments for years, and, had not the mercy of God brought them under his personal care, would have been entirely lost to the faith. It was not so long ago that Father McKinnon, then chaplain of a regiment of volunteers in the Philippines, wrote that he had discovered at least fifty young men in the ranks, nominally Catholics, but who had not even made their first Communion. And a few months ago, Father Kress, of the Cleveland missionary band, reported that a thorough house-to-house visitation of a city parish would bring to light—as it did in his case—a surprising number of delinquent Catholics. Even priests who make an imperfect census, or collecting tour in large parishes, do not fail to notice many souls who habitually absent themselves from Mass and the Sacraments.

There are two suggestions which I may be allowed to reiterate in this regard. The first is that we recognize the evil. We must not be blinded by external prosperity, by the undoubted progress we have made through natural increase and the constant inflow of Catholic immigrants. An imposing congregation of men at a mission does not at all necessarily mean that the Church in the United States keeps regular and efficient hold upon all its male baptized, with slight exceptions. Any one experienced a little in the ministry knows how goodly a percentage of "Mission Catholics" is to be found everywhere. It would be folly to close our eyes to the fact that there is a serious leakage resulting in total abandonment of practical faith, and

a still more considerable loss from mission to mission and from Eastertime to Eastertime. We will not remedy an ill unless we first bring ourselves to see it.

And how shall we remedy it as far as may be? How shall we check this grievous loss of souls to the Church and God? No extraordinary means are needed. Pastors have but to be alive to the evil and to awaken their zeal. Nothing short of a thorough and repeated canvass of the parish will reach the disease. In many cases it will be necessary to supplement the regular round by special visits. Perseverance is essential, for it is no small task to merely find many young men in their domicile. Let the priest go armed, not with the subscription book and pencil, but with charity, unwearied and kindly zeal—the spirit of the Good Shepherd, who left the ninety-nine and went into the desert to *seek* the sheep that was lost. It will not do for us to remain in the dignified seclusion of the sanctuary and parsonage, when there are thousands of souls perishing in the wilderness, who are to be sought if they are to be rescued. We must go out to the people if we would keep them and save them, "*Euntes* . . . predicate evangelium omni creaturae." If we do not follow this mandate many souls will be lost, so many that missions to non-Catholics will not even numerically repair the defection.

G. J. R.

THE USE OF BLESSED ASHES IN THE HOME.

Qu. The recurrence this year of Ash Wednesday witnessed an increasing tendency in our churches of giving ashes to the people to take home. I am informed that this custom has been declared by the S. Congregation of Rites to be an abuse, and Father Lambert in his book on *Sacramentals* states that it is forbidden, although he gives no authority for his statement. May I ask you to enlighten me on this matter? If the custom is forbidden, it would be well to know when and by whom the prohibition was made.

Resp. It can hardly be said that the S. Congregation has disapproved of the practice of giving some of the ashes blessed on Ash Wednesday to persons who wish to carry them away for reverent use as a sacramental. The Archbishop of Colombo (Ceylon) some years ago wrote to the S. Congregation stating that in his missions the practice prevailed of Christians taking the

blest ashes home with them in order that they might apply them in form of a sacramental to the forehead of the sick, etc. He asked whether or not, in view of the Constitution of Pope Benedict XIV, *Omnium sollicitudinum* (which forbade the ashes to be used in any other way than that prescribed by the Church), the above-mentioned custom might be tolerated. In reply the S. Congregation simply wrote: "Non esse interloquendum." (*Cf.* S. R. C., May 7, 1892; *Collectanea* n. 2197.)

This means that the question was not to be categorically answered or discussed by the S. Congregation for the purpose of giving a decision. The reason seems plain. In itself the use of the ashes as a sacramental by the laity cannot be censured, nor is it excluded by the words of Benedict XIV, when duly considered in their context. On the other hand the custom may easily be abused. Since, however, it rests with the priest who blesses the ashes to dispense or to withhold them, his discretion should be a sufficient safeguard for the reverence of the usage. It lies with him to explain the doctrine of the Church which prevents superstitious use of the ashes, and his warnings (if necessary) against possible desecration are supposed to reach the faithful to whom he ministers.

VISITS TO THE CHURCH FOR MASS ON SUNDAYS AND HOLYDAYS VALID FOR JUBILEE.

It is a common opinion that the Jubilee Indulgence cannot be gained by works that are obligatory under some other head.[1] Arguing from this general principle theologians are divided in their opinion as to whether or not attendance at Mass on Sundays and holydays of obligation satisfies for a Jubilee visit.

Those who hold the affirmative view argue that the precept of hearing Mass on Sundays and holydays does not include *actual presence* in the church, but only *moral* presence; and although as a rule the faithful assist at Mass *in* a church or public oratory (which is equivalent to a church), not infrequently it happens that the obligation is complied with by remaining outside the church and in a way which would not do for the gaining of the Jubilee.

[1] *Cf.* Constitution of Benedict XIV, *Inter praeteritos*, § 53.

Thus thousands of people every Sunday and holyday assist at Mass from a window of a private oratory which looks into the church; other thousands satisfy their obligation in the semi-public oratories of seminaries, colleges, religious institutions, orphanages, prisons, etc.; and others again hear Mass without being actually in the church, which may have been destroyed, or is too small for the congregation. Actual presence in the church, then, is not essential for the fulfilment of the duty of assisting at Mass. Wherefore, if during the time of the Jubilee any one goes into a church with the double intention of fulfilling the duty of hearing Mass and of complying with a condition requisite for gaining the Jubilee, the visit, not being obligatory for the precept of hearing Mass, serves as a Jubilee visit. This argument is developed by the learned theologian, Melata, in his *Manual of Indulgences*.[2] It is also sustained by Sebaldus Minderer, author of the supplement to Benjamin Elbel's *Indulgences and the Jubilee* († 1784), in Conference IX, where he says: "The obligation extends only to the being present at Mass on the prescribed days, but it does not belong to the essence of the precept to enter into the church or to pray there and be devout."

Another argument in favor of this opinion is, that it is nowhere expressly stated, nor can it be positively shown from any law, that a visit made to a church for fulfilling the duty of hearing Mass is not to be considered as valid for the gaining of the Jubilee. The Jubilee Bull mentions explicitly that the Easter duties are not applicable to the Jubilee; just as prayer prescribed under another head is not, according to the decree of the S. Congregation of Indulgences, May 29, 1841. But, since the Jubilee privilege, *qua beneficium Principis*, admits of broad interpretation,[3] on the principle that *expressio unius est exclusio alterius*, assistance in the church at a Mass of obligation may be made a Jubilee visit. This opinion is held by many approved authors, such as Reiffenstuel,[4] Konings in his *Notae* on the Jubilee of 1881, Melata, and Minderer.

[2] Rome, 1892, p. 93.

[3] Viva de *Jub.*, qu. 2, a. 1, n. 3; Collet, cap. 2, qu. 7.

[4] *Theol. mor.*, Antverpiae, 1743 (Spanish edition), tract. XII, post n. 113, Append. quaer. 5.

The chief opponents of this opinion are said to be the author of the *Tractatus de Indulgentiis ad usum seminarii Mechlin.* (pp. 41, 42), and Mocchegiani de Monsano, O.S.F., Consultor of the S. Congregation of Indulgences.[5] Mocchegiani, however, merely says that, as regards the gaining of an indulgence which requires a visit to a church it would not be *absolutely* safe to account as such visit a visit made to a church for the Mass of obligation on Sundays and holydays. That is to say, it would not be as *absolutely* (*omnino*) safe as it would be, for instance, if the S. Congregation had given a decision in its favor. He does not refer to Melata, but merely takes the argument of that theologian from Minderer's exposition of it. Moreover, writers in favor of this view give no reasons for it, and at the most go back to the general principle of Benedict XIV, referred to above, which does not mention this particular case.

Beringer, himself a Consultor of the S. Congregation of Indulgences, after examining both sides of the question with their authorities and reasons in his excellent work, *Die Ablässe*,[6] concludes that, "the first opinion may be followed by those who cannot make a second visit on Sundays [which shows that the opinion is sufficiently safe], at the same time even these, in view of the second opinion, would do well to make a special Jubilee visit by coming a little sooner to Mass or by waiting a short time after Mass is over and entering and leaving the church after saying the Jubilee prayers."

In a word, visits to the church for Mass on Sundays and holydays may be accounted valid Jubilee visits, although it is better to make a separate visit either before or after the Mass. J. P.

Ilchester, Md.

GUEST HOUSES FOR NUNS.

(Communicated.)

There are always a certain number of nuns from distant places visiting New York, Philadelphia, Chicago, San Francisco, and the other large cities. They come to make purchases for their chapels, houses, schools, etc., or to consult some specialist in eye, ear, or throat

[5] *Collectio Indulgentiarum*, Quaracchi, 1897, n. 196.

[6] Paderborn, 1900, pp. 77–78.

troubles, or on some mission which at any rate necessitates their stay for several days in the strange city. Since, as a rule, they are not allowed to remain over night in any house but a convent, it happens that these travelling sisters are obliged to claim hospitality from the local convents in our large cities for a day or more.

It is evident that visits of this kind, if frequent, entail certain inconveniences, not only for the communities being called on to give hospitality but also for the visitors. The regular observance in different religious houses often makes it impossible for the strangers to accommodate themselves to the local custom without prejudice to the business which they are sent to transact. Besides this they themselves unconsciously bring distraction, if not disorder, into the community whose horarium they cannot well observe. There are other serious difficulties arising often from the inconvenient locality of the convent to which the visitors may be recommended, or from the fact that the house is already occupied to its full capacity. A superior may do her best and yet fail to make her visitors, especially if they are delicate, feel that they are properly cared for, whilst the strangers are nevertheless convinced that they are under obligations to the sisters who are so good as to offer them hospitality, obligations which in many cases they know that they will never be able to repay. Any religious superior who has had experience in such matters and is able to view both sides of the question will admit that there are a hundred other disagreeable features connected with the charitable duty of opening the convent gates indiscriminately to strangers, apart from the necessity to which the visitors are sometimes forced of asking hospitality where the means of accommodation are limited.

A remedy for this inconvenience has been provided, I understand, in some places in the form of guest houses for sisters. These guest houses are either adjoining the convent, or entirely separate from it. A certain number of sisters have charge of it, and their duty is to provide for all visitors. All who come pay for each meal and for their lodging, just as any lay woman would do at a hotel. The visitors are in a measure independent. They are not a burden on any one and may be made to feel perfectly at home. They do not interfere with the discipline of the community, and they have their choice in following their devotion or religious observance so as to render it compatible with the duties for which they have been specially sent out.

Many sisters have spoken to the writer of the need of a guest house for religious in the large cities. It should not be difficult to ascertain

whether the system has been successful where it has been tried, and what are the advantages and disadvantages of such a hospice in our different cities. I imagine the Ordinaries would readily give their approval, and all communities which have to put up with the expense and confusion of many visitors would be glad to have such an institution started immediately. J. F. S.

IS THE ANGELUS AT NOON ON SATURDAYS SAID STANDING OR KNEELING?

Qu. Is it true that there has been a recent ruling on the part of the S. Congregation of Indulgences deciding that the Angelus at noon on Saturdays is to be said standing?

Resp. The Angelus on Saturdays at noon is ordinarily said kneeling, but on Saturdays in Lent the noonday Angelus is said standing. This latter point has been decided by an answer of the S. Congregation of Indulgences (May 20, 1896): "In sabbatis Quadragesimae orationem 'Angelus Domini' *meridie* recitandum esse stando." The decree adds: "sabbato vero infra octavam Pentecostes, meridie recitandum esse Antiphonam 'Regina coeli.'" This indicates that the Easter season ends *post meridiem*.[1]

ERRORS IN THE TRANSLATION OF THE JUBILEE EXTENSION ENCYCLICAL.

(Communicated.)

There occurred two inaccuracies in the translation of the Bull *Temporis quidem sacri*, extending the Jubilee to the Catholic universe, February issue, pp. 158, 159.

The English version of number 1 of the faculties granted to confessors reads: "Nuns, including novices, may choose any confessor they like for the Jubilee confession, provided the confessor has the faculty of hearing confessions in the diocese." The Latin text reads: "Moniales earumque Novitiae sibi ad hunc effectum eligere poterunt Confessarium quemcumque ad excipiendas Monialium Confessiones ab actuali Ordinario loci approbatum." Therefore nuns are restricted in

[1] *Cf.* AMERICAN ECCLESIASTICAL REVIEW, Vol. XV, 1896, October, p. 424.

the choice of confessors to those who are approved for the hearing of nuns' confessions.

The second inaccuracy occurs on page 159 in the last words of number 6. The words are: "not included in this faculty is the case of affinity which arises 'ex copula cum matre desponsatae vel desponsandae, si hujus nativitas copulam antecesserit.'" The sentence ought to read: "Included is the case . . . 'si hujus nativitas copulam antecesserit;'" or instead of *si* you might say *nisi*, or "si copula nativitatem hujus antecesserit." Hence if the daughter was born before the *copula*, dispensation may be granted.

THE FIRM OF B. HERDER AND THE TRANSLATION OF JANSSEN'S HISTORY.

As we are about to go to press, we receive the following letter in reference to our criticism of the English translation of Janssen's *History of the German People:*

"*Dear Sir:*—The contents and tone of the article, contained in your number of last month, on Janssen's *History of the German People*, call for some corrections and a strong protest on the part of the undersigned.

"As already stated by my St. Louis manager, the *English* edition of this monumental work is *no* publication of *mine*, but was brought out by, and is the property of, Messrs. Kegan Paul, Trench, Trübner & Co., of London.

"The first part of the translation is the work of Mrs. Mary Mitchell, to whom Mgr. Janssen had, by mistake, given this authorization *without* my father's consent. When the London publishers, for reasons which I need not here discuss, insisted upon taking the work out of the hands of Mrs. Mitchell, I volunteered—at great personal trouble and quite disinterestedly—to bring about an amicable arrangement between the two parties, and thus to secure the pursuance of the *History*. I then received such guarantees as anybody would have considered to be sufficient for the continuation of the edition in a way worthy of the German original.

"Miss Christie is acknowledged to be an excellent translator and enjoys the advice and coöperation of two Catholic priests, who—even on your side of the Atlantic—are known as first-class scholars, not only upon questions of German literature but also of Catholic doctrine.

"Notwithstanding the general excellence of Miss Christie's work, who, though Protestant, is free from any bias against our Holy Faith, the shortcomings of the translation cannot be denied. No sooner became I aware of them than I communicated with Messrs. Kegan Paul & Co., who are anxions to remove any misunderstanding by reprinting the pages complained of. They will moreover take the greatest precaution that such mistakes are avoided in future volumes, which they will endeavor to make as perfect as possible.

"I have always considered it the proudest inheritance, bequeathed to me by my father, to be a *Catholic* publisher, and I am happy to say that such men as the Jesuits

Baumgartner, Cathrein, Grisar, Lehmkuhl, the Dominican Weiss, Prof. Kaulen, Bishop von Keppler, the historian Pastor, etc., etc., are not only my authors but also personal friends of my firm.

"I beg to remain, dear sir,

"Yours respectfully,

(Signed) "HERMANN HERDER."

Mr. Herder's explanation amply establishes the fact that he is not responsible for the errors in Miss Christie's version, and that the fault lies with the London house of Kegan Paul & Company, which managed the English translation. But we beg to recall the fact that their imprint did not appear on the title-page of the English edition which was issued in the United States. The copy sent us for review bears the name of B. Herder (St. Louis, Mo.), and we are at a loss to understand Mr. Herder's statement in the above letter that the English edition "is *no* publication of *mine*." We had no means of judging as to where lay the responsibility for the signal injustice done Mgr. Janssen and the Catholic public, except from the credentials which accompanied the translation, and those credentials bore the name of B. Herder.

It is reassuring at the same time to know that the great firm established by Benjamin Herder, who did so much for Catholic literature, not only in Germany, but also through his Latin, French, English, and Spanish publications in other countries, may not be judged from accidental mishaps due to its connections, to have relinquished its old honored position as a publishing medium of the highest class of Catholic literature.

EDITOR.

THE MURAL CROSSES IN CONSECRATED CHURCHES.

Qu. Will you kindly inform me in your next number as to what are the rubrical requirements relative to the position of the mural crosses in a consecrated church? I have heard it asserted that these crosses must be placed on the four walls of the church, North, South, East and West, and that this arrangement is so much *de rigore juris* that no departure from it can be authorized even by the Ordinary of a diocese. On the other hand, I have noticed that in certain churches already consecrated a different order prevails, some having all the crosses on the side walls and others having them distributed between